

11 B. b.  
CRITICAL  
REMARKS  
ON SOME  
*Difficult PASSAGES*  
OF  
SCRIPTURE.

Communicated in a  
LETTER  
To the Right Honourable  
*Sir Peter King Knight,*  
Lord CHIEF-JUSTICE  
OF THE  
*COMMON-PLEAS.*

---

By the Right Reverend  
*RICHARD KIDDER, D. D.* K.  
Late LORD BISHOP of *Bath and Wells.*

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LONDON,  
For *Henry Clements,* at the Half-Moon  
in *St. Paul's Church-Yard,* 1719.







To his Worthy FRIEND

PETER KING *Esq;*

SIR,

**W**HEN I saw you at Wells, Aug. 9.  
1703. you were pleased to shew me  
some very surprizing and obnoxious  
Passages, which you had newly perused in a Book  
entitled, A Discourse concerning Natural  
and Revealed Religion, Printed at London  
for Mr. Jonathan Robinson, A. D. 1696.  
The Author writes himself Stephen Nye. I  
know not the Author, nor can I have any Pre-  
judice against his Person. I did indeed promise  
you my Thoughts upon a Passage that is to be  
found Page 191, &c. relating to the Latin  
Translation of the Bible by S. Castellio, as that  
Author calls him. 'Twas your own Request that  
bath brought this Trouble upon you, and nothing  
but the Love of Truth should have moved me to

## The E P I S T L E.

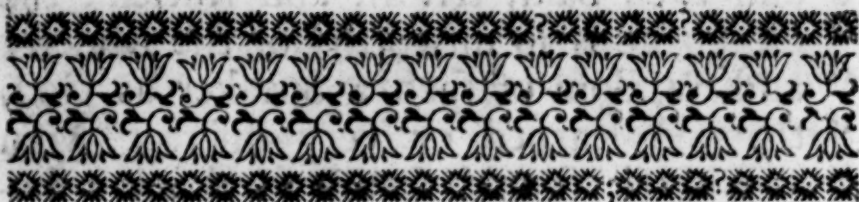
*concern my self in this Argument. There are other Passages in the same Book that call for Animadversion: But I have not the Leisure or Health to consider them as they deserve. If it appear that the Author hath imposed on his Reader, in his Character of the Translation above named, he will have little reason to give him Credit in those other Passages which you turn'd me to.*

*I am, SIR,*

*Your assured Friend,*

**R. Bath and Wells.**

**CRITI-**



CRITICAL  
 REMARKS  
 ON SOME  
 Difficult PASSAGES  
 OF  
 SCRIPTURE, &c.

**T**HE Author of the DISCOURSE  
*concerning Natural and Revealed  
 Religion*, undertakes to defend the  
 holy Scriptures against the Ex-  
 ceptions which are brought against them; Page 190.  
 one of which he sets down in the following  
 Words.

“ It is a great Exception with some  
 “ against the holy Scriptures, that they are  
 “ written in a Stile and Way of Expression,  
 “ that is (say they) so exotick, odd, uncouth,  
 B “ and



“ and even bald, trivial, and rustick; the  
 “ Language is so unworthy of the Majesty  
 “ and Wisdom of such a Speaker as God,  
 “ that no learned or very discreet Man  
 “ would (it should seem) speak; but be-  
 “ sides that the Expression is so very vulgar  
 “ and mean, the *For* and *But*, and other Par-  
 “ ticles and Prepositions, are not (sometimes)  
 “ well followed by the Sense; in short, they  
 “ are often improperly and impertinently  
 “ used.

This is the Exception, to which the Au-  
 thor replies in sundry Particulars, which I  
 pass by; and then he adds the following Pa-  
 ragraph, which I shall not think much to  
 transcribe entirely, because the Passage I  
 am concern'd in, is contain'd in it; and tho'  
 I would willingly have spared such Pains,  
 yet I think it the fairest way to do it, rather  
 than to take out a small Passage, which is  
 sometimes done (or may be done at least)  
 to the Prejudice of an Author. For some-  
 times so it is, that a single Passage in an Au-  
 thor may sound very ill, when it imports  
 none, as it stands in the Paragraph whence  
 it is taken.

The Paragraph is in these Words:

“ But it is not true what they say, that  
 “ the Language and Expression of holy  
 “ Scripture is so inept and rustical, as to be  
 “ unworthy of discreet Men. The Language  
 “ of the holy Writers is prudent, tho' not  
 “ learned

“ learned and artificial ; and as for any Im-  
 “ proprieties in the Use of the Particles *For*  
 “ and *But*, and such like, ’tis owing whol-  
 “ ly to the Ignorance of Translators, not to  
 “ the holy Originals themselves. Mr. *A.*  
 “ *Cowley* says, even of *Pindar*, that if he  
 “ were verbally (that is strictly, and accord-  
 “ ing to the *Greek* Words and Phrase) trans-  
 “ lated into *English*, it would be said, that  
 “ one mad or extravagant Man had trans-  
 “ lated another. But it is thus that they  
 “ have translated the Bible, so verbally, so  
 “ according to the meer Words and Phrase,  
 “ that Men who are learned in the *Hebrew*  
 “ Idiom, and the *Synagogue Hellenistick*, or  
 “ *Oriental Greek*, scarce make any Account  
 “ of the Translations of the Bible into the  
 “ modern Languages, or into the *Latin*. I  
 “ am of the Opinion, that the Bible ought  
 “ to be read by sceptical and captious Wits,  
 “ either in the Originals only, or in the  
 “ *Latin* Translation of *S. Castellio*, who of  
 “ all the Translators of the Bible alone un-  
 “ derstood the Work that he undertook.  
 “ This judicious and elegant Author under-  
 “ stood that a Translator must express the  
 “ Sense, and not render the Words ; and  
 “ that *For* and *But*, and other Particles and  
 “ Prepositions in the *Hebrew*, and in the  
 “ *Oriental Greek*, are not used in the limited  
 “ Sense of modern Languages, but have a  
 “ desultory and vagrant Signification ; so

“ that the Sense is not to be governed by  
 “ their more common Signification in Cla-  
 “ sical Authors so called, but they (those  
 “ Particles) are to be interpreted by the  
 “ Sense and Scope of the Context. In short,  
 “ *Castellio* would have laugh’d at the Cen-  
 “ sure made of his Translation by *Genebrard*,  
 “ and approved by *Father Simon*. *Versio Ca-*  
 “ *stalionis est affectata, plus habens pompæ, &*  
 “ *phalerarum, quam rei & firmitatis; plus fu-*  
 “ *ci, quam succi; plus hominis, quam spiritus;*  
 “ *plus fumi, quam flammæ; plus humanarum*  
 “ *cogitationum, quam divinorum sensuum.* He  
 “ would assuredly have answered, that he  
 “ had understood the Scriptures, but not  
 “ this *Fustian*; that he vended himself for  
 “ a Translator, not for a Prophet; that he  
 “ pretended to no other Spirit but that  
 “ of Diligence, and of Application to the  
 “ Work he undertook, not to Divine or in-  
 “ spired Senses.

Here are a great many bold Strokes at  
 once. I confess I am amazed when I con-  
 sider the Words. This bold Author reflects  
 (1.) on our own Interpreters, who were not  
 only very learned Men, but have in the  
 main discharged themselves well. (2.) On  
 the Governours of the Church. For if what  
 he says be true, what is put into the Peo-  
 ples Hands, by the best of Judges is *scarce*  
*made any Account of.* If this be true, the Go-  
 vernours of the Church have a very sad Ac-  
 count



count to make, and the Bibles which the People value greatly, are *scarce of any Account*. (3.) When he says that *Men who are learned in the Hebrew Idiom, and the Synagogue Hellenistick, or Oriental Greek, scarce make any Account of the Translations of the Bible into the modern Languages, or into the Latin*; I say, when he says this, if it be not true, 'tis a vile Slander; and that 'tis true, I will not believe, till 'tis proved. I am sure I have known very many of such Men, but never heard of any that *scarce made any Account of the Translations of the Bible into the modern Languages, or into the Latin*. (4.) He hath impudently imposed upon his Reader, when he commended to him the *Latin Translation of Castalio, who alone understood the Work that he undertook*. To commend him before any other is very surprising, especially if *Castalio* deserve no such Character. Of all the modern Versions that I have perused, whether *Latin* or other Languages, I take that of *Castalio* to be the most defective and remotest from Truth. I could produce Testimonies from very learned Men who have censured it, but I'll not take that Course; but I will shew,

1. That he hath rendred many Places falsely and inconsistently with the original Text and the sacred History, and under this Head I shall instance in the following Places.

*Gen.*

*Gen. v. 32.* it is said that *Noah* begat *Shem*, *Ham*, and *Japheth*; *Castalio* renders it, *Semum*, *deinde Chamum* & *Japhetum*.

Whereas there hath been great Controversy among learned Men, who was the Elder of these three Sons; and 'tis most certain this Text, as it lies in the *Hebrew*, does not determine the Controversy: yet *Castalio* attempts to decide it by his Version (I might have said Perversion) of the Text. He adds *deinde* out of his own Head, tho' there be nothing in the *Hebrew* Text to bear him out. Perhaps he might fancy that *Shem* was the eldest Son, because he is first named; but alas! there is nothing more common than to name the Younger before the Elder, as we may see, *Gen. 11, 26. 28, 5. and 48, 20.* For the Sons of *Jacob*, the Order of their Birth is recorded, *Gen. 29.* They are afterwards reckoned up on several Occasions. They are reckoned with their Mothers, *Gen. 35.* Again, upon their going into *Egypt*, *Gen. 46.* Again, as they were blessed by *Jacob* their Father, *Gen. 49.* Also as they were numbred from Twenty Years old and upwards, *Numbers 1.* They are reckon'd again in the Blessing of *Moses*, *Deut. 33.* Again, as they are sealed, *Apoc. 7.* But the Order of their Birth is no where observed in all these Places. This will easily appear from the following Table.

Order

Order  
B  
Gen  
Reu  
Sime  
Levi  
Juda  
Dan  
Nap  
Gad  
Ashe  
Issach  
Zebu  
Jose  
Ben  
No  
rin  
lect  
wa  
Ch  
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She  
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24  
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the

Order of Birth, Gen. 29.	with Mothers, repeated Gen. 35.	As going to Egypt, Gen. 46.	Blessed by Jacob, Gen. 49.	Numbered from 20 Years, Numb. 1.	Blessed by Moses, Deut. 33.	Sealed Rev. 7.
Reuben	Reuben	Reuben	Reuben	Reuben	Reuben	Judab
Simeon	Simeon	Simeon	Simeon	Simeon	Judab	Reuben
Levi	Levi	Levi	Levi	Judab	Levi	Gad
Judab	Judab	Judab	Judab	Issachar	Benjamin	Asher
Dan	Issachar	Issachar	Zebulun	Zebulun	Joseph	Naphtali
Naphtali	Zebulun	Zebulun	Issachar	Ephraim	Zebulun	Menasseh
Gad	Joseph	Gad	Dan	Menasseh	Gad	Simeon
Asher	Benjamin	Asher	Gad	Benjamin	Dan	Levi
Issachar	Dan	Joseph	Asher	Dan	Naphtali	Issachar
Zebulun	Naphtali	Benjamin	Naphtali	Asher	Asher	Zebulun
Joseph	Gad	Dan	Joseph	Gad		Joseph
Benjamin	Asher	Naphtali	Benjamin	Naphtali		Benjamin

Tho' this Text doth not say who was Noah's First-born, yet may it, from comparing this Verse with other Places; be collected, that Japheth was the First-born. Noah was 300 Years Old when he began to beget Children. That is all that these Words import. Now 'tis said (*Chap. 11. 10.*) that *Shem was an Hundred Years Old, and begat Arphaxad two Years after the Flood.* Then was Noah Six Hundred and Two Years Old. *Shem* therefore must be born to Noah, when he was Five Hundred and Two Years Old, and consequently was not his Eldest Son. *Ham* is called Noah's younger Son, *Gen. 9. 24.* and *Japheth* called the elder, *Chap. 10. 21.*

*Gen. x. 21. Unto Shem also, the Father of all the Children of Eber, the Brother of Japheth the elder, even to him were Children born.*  
Castalio



*Castalio* thus renders the Words: *Semo quoque* (qui fuit autor omnium *Hebræorum*, & fuit *major natu quam frater ejus Japhetus*) *nati sunt*. Here I appeal to any Man that understands the *Hebrew* Text, whether there be any Ground for such a Version. I might question *Castalio's* Version of what we render the *Children of Heber*. But that would be too great a Digression in this Place. I am sure the Words, as they lie in the *Hebrew* Text, do not import *Shem* to be elder Brother to *Japhet*. See what hath been

\* He refers  
to his Com-  
ment.

said on Chap. 5. 32. \*  
Gen. xi. 26. *And Terah lived Seventy Years, and begat Abram, Nahor, and Haran.* *Castalio* renders the Verse thus: *Thara septuagenarius genuit Abramum, deinde Nachorem, & Haranem*. Here we have again his *deinde*, but no Shadow for it in the Text. All that the Text acquaints us with, is the Time when *Terah* began to beget Children, but does not tell us who was the First-born. 'Tis supposed that *Haran* was the eldest, and *Abram* the youngest. That *Abram* was not the eldest, is evident from this, that *Sarah* the Daughter of *Haran* was but Ten Years younger than *Abram*; and then *Haran* will be supposed to have begotten her when he was about Nine Years Old. *Abram* must be born the 130th Year of *Terah's* Life. For *Abram* was 75 Years Old when he left *Haran*,

ran, chap. 12. 4. and this was after Terah's Death, who lived 205 Years, v. 32.

Gen. xviii. 5. *For therefore are ye come to your Servant.* Castalio renders the Words thus, *Nam hæc vobis ad vestrum me despectendi causa est*; by which is insinuated that these holy Persons came to Abraham for the sake of his Entertainment. 'Tis not to be supposed, that Abraham should in these Words tell them so. I confess that our English have not translated the Words so well as might have been wished. What they translate by *Therefore*, might better have been turn'd by *Seeing that*; for that is the Sense of the Hebrew Text. However a Man might justly have expected that Castalio should have done otherwise, who of all the Translators of the Bible, alone understood the Work that he undertook, if we will believe Mr. Nye. But I have in another Place considered this Text, and may have a farther Opportunity of doing it.

Gen. xxix. v. 28. *And Jacob did so, and fulfilled her Week: and he gave him Rachel his Daughter to Wife also.* Which Words Castalio renders thus, *Id quod fecit Jacobus, completisque alteris septem annis, Rachelem a patre in matrimonium accepit.* This will appear to be a very false Translation. Had Castalio considered the Hebrew Text, the Custom of those Times, the rest of the History of Jacob while he staid with Laban (which a faithful

Interpreter ought to have done) he would never have turn'd the Words as he hath done. In the *Hebrew* Text there is no mention of Years. Our *English* have truly turn'd the Word by *Week*. The Version of *Castalio* would infer, that *Jacob* served Seven Years before he consummated his Marriage with *Rachel*, and that then he had served in all Fourteen Years. This is a false Opinion:

Notes on  
Gen 29.  
v. 21.

I have elsewhere proved it so to be. It is utterly inconsistent with the Sacred History, and never to be reconciled with it. Mr. *Nye* would commend *Castalio* to be read by *sceptical and captious Wits*. If they should follow his Advice, they would find many more Occasions of stumbling, than by reading our *English* Version; and *Castalio's* Version of this Place alone would greatly perplex them, if they should give Credit to it. For he hath advanced in this Version alone, an Opinion so laden with Difficulties (as I have shewn in another Place) that if this were believed, it would shake the Belief of many other Scriptures. If a Man had a mind to make Scepticks, he would commend *Castalio* to them; but he is not a Man that I should send them to for a Cure.

I do not find that any of the ancient Versions of this Text gave *Castalio* any Colour for his Errors. On the other Hand, our *English* is conformable to the *Hebrew*, the *Vulgar Latin*, the *Seventy*, to *Onkelos*. And  
for



for the *Targum* of *Jonathan*, and that of *Jerusalem*, they expound the Week (*v.* 27.) by the *Week of Seven Days of the nuptial Feast*; and that is the true Meaning of the Place. It cannot be meant of a Week of *Years*, but *Days*. It was the Custom of the Eastern Countries to celebrate Marriage with a Feast of *seven Days*, see *Jud.* 14. 12. And therefore when *Laban* bids *Jacob* fulfil her Week, his Meaning is, that he should complete the Week's Feast of his Marriage with *Leah*, *imple hebdomadam dierum*, as the vulgar Latin expresseth it, *v.* 27.

vid. *Selden*  
*de Jur. Nat.*  
& *Gent.*  
l. v. c. 5.

*Gen.* xxxvii. *v.* 36. I think *Castalio* can hardly be defended from a false Translation of this Place, when he translates what our *English* render *Officer*, by *Eunucho*. I grant that the *Hebrew* Word sometimes signifies an *Eunuch*. I deny not but that the *Vulgar Latin* & lxxii. favour his Version. But all this will not justify *Castalio*. For the Subject Matter is to be considered by an Interpreter; and certain it is that *Potiphar* had a Wife, and therefore our *English* have rendered the Word in this Place more unexceptionably. And *Onkelos*, a very wise Paraphrast, or (generally speaking) Interpreter rather, hath rendered it by a Word that signifies a *Prince*, or *Great Man*. *Eunuchs* were indeed employed in Princes Courts, especially in the Womens Apartments, and by Means thereof advanced to great Dignity; and hence it came to

*Kimchi de  
Radic.*

pass that the same Word sometime signified an Eunuch, sometime a Prince or great Man, as *R. D. Kimchi* observes it does; and well enough might have been rendred by *Aulicus*, as it is by a late learned Writer. But *Castalio* considers not the Context, nor the Consequence, as a wise Interpreter ought to do.

Exod. xii. v. 40. *Now the Sojourning of the Children of Israel, who dwelt in Egypt, was Four hundred and thirty Years.* These Words are thus rendered by *Castalio*, *Spacium autem quo Israelita in Aegypto commorati sunt, fuit annorum quadringentorum triginta.* I hope to make it appear, that our *English* (how much soever *Mr. Nye* despiseth all modern Versions) have rendred the Words much better than *Castalio* hath done.

This is a Place that hath been very much misunderstood. For some have so understood these Words (among which *Castalio* is one) as if they intimated at least, that the Children of *Israel* had continued in *Egypt* Four hundred and thirty Years. It can easily be demonstrated this could not be, from other Places of holy Writ; and hence it is, that the Deists, and the Enemies of revealed Religion, take an Occasion to disparage these sacred Writings, as Books that are inconsistent with themselves.

And it must be confessed, that the Words, even as they lye in the *Hebrew* Text, separately considered, are ambiguous, and do

not

not at the first View of them determine this Matter. And tho' our *English* have translated them extremely well, there are many other Authors of the Versions of these Words, who have so turned them, that they have given great Occasion to the unwary Reader to mistake the Sense of them very greatly, especially the *Vulgar Latin*, and the *Latin* of the *Interlinear*, the *Latin* Translation of the *Targum* of *Onkelos*, the Author of the *Tigurin* Version, and this of *Castalio*, to name no more. This I mention for this Reason only, that whereas some of the Ancients, and many of the Moderns, have mistaken grossly in the Meaning of these Words, to let the Reader know that some Excuse may be made for them, and that tho' they were mistaken grossly in the main, yet their Error may admit of some Extenuation. We ought in all such Cases to make great Allowances, and it does by no means become us to reproach the Mistaken on this Occasion. But for those who hence take occasion to vilify the sacred Writers, I can make no Apology for them. What I have to offer upon this Occasion, I shall lay before the Reader in the following Particulars.

1. I will take a strict View of the Words of the Text, as they lye before us in the *Hebrew* Text, and give the true Sense and Meaning of them.

*Moses*



*Moses* gives Account of the whole time of the Sojourning of the Children of *Israel* till their coming out of *Egypt*, and he tells us it was 430 Years; and the *Hebrew* Word rendred *Sojourning*, is a Word that exactly answers to our rendring, *Who dwelt in Egypt*. This is well rendered by our *English*, but very ill by other Interpreters. The Pronoun אשר which we render *who*, hath neither Gender, Case, or Number, as is usual in other Languages; and therefore may be rendered by *which*, or *who*, and with relation to any Gender, or Number. And the not considering the true Import of it here, hath been the Occasion of a gross Mistake. The *Vulgar Latin* translates what we render *Sojourning* by *Habitatio*, and then unwarily refers this Pronoun to that: and what we render, *who dwelt*, he renders, *quâ manserunt*, whereas we truly refer it to the Children of *Israel*, who dwelt in *Egypt*. 'Tis not to be wondred at, that other *Latin* Versions should follow the *Vulgar*, as we know they have done; and then it is natural for the Reader to suppose, that *Moses* in these Words gives an Account of the full Time of the *Israelites* remaining in the Land of *Egypt*, and consequently to conclude from these Words, that the *Israelites* continued in *Egypt* 430 Years, which is a most gross and palpable Error, as shall afterwards be proved. It is to be remembred, that the Seventy Interpreters

ters have a paraphrastical Interpretation of these Words, *In Egypt*, to which they add, *ἐν γῇ Χαναάν ἀντοὶ καὶ οἱ πατέρες αὐτῶν*, i. e. *and in the Land of Canaan they and their Fathers*. The Samaritan agrees with the Seventy. This is a very ancient reading. *St. Austin* follows it, and *Eusebius* also; to whom I add *Africanus*, who says expressly, *In Exod.* qu. 47. *ἡ τὴν ἀπαριθμῶσιν τὴν ἐν γῇ Χαναάν πατριῶν τῶν Ἰσραηλ* *Euseb.* *καὶ ἐν Αἰγύπτῳ, καὶ τὴν πρὸς Αἰγύπτῳ τῶν Θεῶν προσέφησιν,* *Chron. l. i.* *καὶ πᾶσιν τοῖς ἐμνημόσαντας καὶ ἰσοεικὲς ἀπὸ τῶν ἐ καὶ οἱ ἔτεες ἀριθμεῖ* And sure I am it gives the very Sense of the Words, as will more evidently appear afterwards. It will be found upon Examination, that the Beginning of these 430 Years, is not to be fetched from the Time when *Jacob* and his Family went down into *Egypt*, but when the Promise was made to *Abram*, mentioned *Gen. 12.* *Sulp Sever.* 1, 2, 3, 4. when he was 75 Years old, upon his Entrance into *Canaan*. After he had been in *Canaan* Ten Years, he goes into *Hagar*, who bare him *Ismael*, when he was 86 Years old, *Gen. 16. 3, 16.* So that the Beginning of the *Epocha* of these 430 Years, was when *Abram* was 75 Years old, and near entring upon the 76th Year. It ended upon the Departure of the Children of *Israel* out of *Egypt*, *Exod. 12. 41.*

2. I shall in the next Place shew that the *Israelites* were not in *Egypt* 430 Years, and therefore this Number of Years does not belong to that Matter only, but must com-  
mence

Seder Olam  
Rab. c. 13.  
R. Isaac  
Chizuk  
Emun.  
P. 93.

mence much higher. And here I will not insist upon all that might be said upon this Occasion, but upon a few clear and cogent Proofs, which will be sufficient. And first, I will begin with the Genealogy of *Moses*, which I find insisted upon by the Jewish Writers, who strenuously impugn that gross Error, that the *Israelites* were 430 Years in *Egypt*. 'Tis certain that *Kohath* the Son of *Levi*, went down with *Jacob* into *Egypt*, *Gen.* 46. 11. *Kohath* lived 133 Years, and his Son *Amram* lived 137, *Exod.* 6. 18, 20. *Moses* the Son of *Amram* was 80 Years old when he came to deliver *Israel*, *Exod.* 7. 7. All these Sums put together make but 350 Years, which come short of the 430 Years in my Text, no less than 80 Years. But there is much to be subtracted from these 350 Years, viz. the Years that *Kohath* lived after *Amram* was born, and the Years that *Amram* lived after *Moses* was born, and that *Kohath* lived before he came into *Egypt*. Now when these Subtractions are made (and they must be allowed in this Account) we may well suppose, that what is left may not amount to above half of the 430 Years mentioned in the Text. I take this to be unanswerable. Here is but one Descent, or Person generated, between him that went first into *Egypt*, and him that brought the *Israelites* thence, which cannot be believed, if the *Israelites* had continued there 430 Years. The next

Argument



Argument shall be from the Mother of *Moses*, who was the Daughter of *Levi*. Thus we read, *And Amram took him Jochebed his Father's Sister to Wife, and she bare him Aaron and Moses*, *Exod. 6. 20.* This does much confirm and strengthen what hath been observed before, that the *Israelites* therefore cannot be supposed to have remained 430 Years in *Egypt*. For as the Distance was not great between *Moses* and *Levi* by his Father's Side, supposing the *Israelites* to have been 430 Years in *Egypt*; so it is one Generation less by the Mother's. And this cannot be believed therefore to be the number of Years which the *Israelites* spent in *Egypt*, by him who does at the same time believe their great Increase there. And that *Jochebed* was the Daughter of *Levi* in the strictest Sense of that Word; that is, that she was begotten by him, cannot be doubted by any Man that duly considers what we read to this Purpose, *Numb. 26. v. 59. And the Name of Amram's Wife was Jochebed the Daughter of Levi, whom her Mother bare to Levi in Egypt. And she bare unto Amram, Moses and Aaron, and Miriam their Sister.* This Place puts the Matter out of all doubt, that *Jochebed* was begotten of *Levi*, and that she was consequently the Aunt of *Amram*. I proceed to another Proof, and that may be drawn from the Account which we have

D

of

of *Dathan* and *Abiram*. They were the Sons of *Eliab*, and *Eliab* was the Son of *Pallu*, who came down with *Jacob* into *Egypt*; *Gen.* 46. 9. with *Num.* 26, 8, 9. This *Dathan* and *Abiram* were Rebels in the Wilderness, when the *Israelites* were come out of *Egypt*; and yet their Grandfather *Pallu* was born before the Descent of *Jacob* into *Egypt*. And therefore it is not credible that their Stay there should be 430 Years. More might be said on this Occasion, but I shall proceed to that famous Place in the New Testament, *Gal.* 3. 16, 17. Now to *Abraham* and his Seed were the Promises made. He saith not unto Seeds as of many, but as of one, And to thy Seed, which is *Christ*. And this I say, that the Covenant that was confirmed before of God in *Christ*, the Law which was Four Hundred and Thirty Years after, cannot disannul, that it should make the Promise of none Effect. If the giving of the Law were 430 Years after the Promise made to *Abraham*, then it is most certain that the Children of *Israel* could not have remained 430 Years in *Egypt*. So far must they be from that Number of Years, that they could not have been there near that Number of Years. Nor does the Apostle so much as mention the going down into *Egypt*, nor any Promise made to *Jacob* on that Occasion, as the Beginning of the Epocha of 430 Years, but the Promise made to *Abraham* and his Seed.

To

To this Matter belong those Words, *Gen. 15. 13.* where God says to *Abram*, Know of a Surety that thy Seed shall be a Stranger in a Land that is not theirs, and shall serve them, and they shall afflict them Four Hundred Years. These Words do sufficiently confute that gross Error that the *Israelites* continued in *Egypt* 430 Years. This Time of 400 Years could not commence before the Birth of *Isaac*, he being the Seed mentioned in the Words as well as his Descendants; and it is as evident that this time ended at the *Israelites* coming out of *Egypt*. In this Space of time three Things were to befall *Abram's* Seed, which are distinctly named here, as also in *Act. 7. 6.* and ought to be carefully heeded. [1] That it should be a Stranger in a Land not theirs. And so they were in the Land of *Canaan*. See *Exod. 6. 4.* [2] That they should serve. And so they did in *Egypt*, *ch. 47. v. 6.* with *Exod. 1. 11.* [3] That they should be afflicted; and so they were in *Egypt* before they left it. We find that *Lyra*, and the ordinary Gloss, expound these Words to the same Sense. And if the Place, and all other Matters relating to this Business, be duly considered, this Sense of the Words must be allowed.

3. I proceed now to consider how long the Children of *Israel* remained in *Egypt*. It evidently appears from what hath been said, that they were not there 430 Years. I will



now lay before the Reader the Opinion of the *Jews* in this Matter, and then the Opinion of the Christians, and shall afterward shew by sufficient Arguments what was the precise Time of the *Israelites* Stay in *Egypt*.

*Juchasin* For the *Jews*, if they were not in the  
fol. ix. p. Right, yet (as will appear afterwards) they  
2. were not much amiss. Generally speaking,  
*Bechai in* they are of Opinion that the *Israelites* Stay  
*Pentateuch* in *Egypt* was but Two Hundred and Ten  
fol 81.col. Years: I say, generally speaking (tho' not  
3. R. D. universally) this was the Sense of the Nation.  
*Gantz in* It must be confessed that some of them seem  
*Millenar.* to ground it upon a weak Foundation. For  
*tertium.* they do it from the numeral Value of the  
*Pirke R.* Letters of the Word *י"ל* made use of *Gen.*  
*Eliezer, c.* 42. 2. But this is fanciful, and a common  
48. Rabbinical Method on such Occasions, which  
*R. Isaac* carries nothing of Proof along with it, and  
*Chizuk E-* is therefore not to be relied upon. I must  
*mun. p. 91.* own that the *Targum* of *Jonathan* is very

*Targum* remarkable. He interprets the 430 Years  
*Jonath. in* by *Thirty Weeks of Years*, which make 210  
*Exod. xii.* Years; and adds that the 430 Years commence  
v. 40. from that Time when God spake to Abraham.  
So that he plainly determines the *Israelites* Stay in *Egypt* to 210 Years, and places the Beginning of the 430 to God's Words to *Abram*.

For the Opinion of the Christians in this Matter, I am not willing to entertain the Reader

Reader with that Variety which is found among them. Some of them are so extravagant, that they deserve not to be mentioned, and are sufficiently refuted by what has been said before. I think the wisest and most celebrated Writers among them, do not extend the Stay of the *Israelites* in *Egypt* beyond the Term of 215 Years, and then the Difference between them and the *Jews* is not more than Five Years.

This Opinion is neither singular nor novel. It is of very great Antiquity; nor is it the Opinion of Christians only. It was the Opinion of *Demetrius* a very ancient Writer, as *Polyhistor* tells us in *Eusebius*. He says expressly that from the Time that *Abram* went into *Canaan*, to the Time that *Jacob* went down into *Egypt*, were 215 Years. And he reckons them up thus; to the Birth of *Isaac* 25, thence to the Birth of *Jacob* 60, and thence to the Descent of *Jacob* into *Egypt* 133, in all 215: τὰ πάντα ἔτη ἐν γῇ Χαναν σίε. *Euseb. Præp. l. ix. c. 21.* I add that *Josephus* the *Jew* reckons the 430 Years to commence from *Abram's* first coming into *Canaan*, and that the *Israelites* went out of *Egypt* 215 Years after *Jacob's* coming thither. Speaking of the *Israelites* going out of *Egypt*, he expresseth himself thus, Κατέλιπον δὲ τὴν Αἴγυπτον, &c. i. e. But they left *Egypt* in the Month called *Xanthicus*, on the Fifteenth Moon, 430 Years after our Forefather *Abram* came into *Canaan*, *Josephus Antiqu. l. ii. c. 6.*

Canaan, and 215 Years after Jacob came down into Egypt. No wonder then that the Christians should be of the same Opinion: Nor is this any late or novel Opinion which they have taken up. *St. Austin* discoursing of this Matter is exprefs, *Fiunt proinde anni a promissione usque ad ingressum Jacob in Egyptam ducenti quinddecim.* And so is *Eusebius*, *Fiunt autem omnes anni, quos Hebraei in Egypto fecerunt, 215. qui ab eo tempore computantur, quo Jacob cum filiis suis descendit in Egyptum.*

*Aug. in  
Exod. qu.  
47.*

*Eusebius  
Chron. l. i.*

4. What hath been said is enough to prove that this is no singular or novel Opinion. But that is the least part of my Business, and therefore I proceed to prove the Truth of it. If it be true, it ought to be received; if not, Antiquity cannot make it good; for there is no Prescription to be allowed for an Error. I shall therefore examine it strictly.

And first, I shall examine the first 215 Years, from the Promise made to *Abram* above mentioned, to the Time when *Jacob* went down into Egypt. That the Time is to be reckoned from the Promise made to *Abram* when he was 75 Years of Age, and went into Canaan, cannot with any Shadow of Reason be denied. From thence to *Jacob's* going into Egypt, *Demetrius* says, were 215 Years. But still tho' *Demetrius* gives some Hints for the Ground of this his Belief, yet he does not deduce it from the Holy Writ.

This



This, for the farther Satisfaction of the Reader, I shall do. Thus then it is: From *Abram's* going into *Canaan*, when he was 75 Years Old, *Gen.* 12. 20, to the Birth of *Isaac*, was 25 Years, *Gen.* 21. 5. Thence to the Birth of *Jacob* was 60 Years, *Gen.* 25. 26. And from the Nativity of *Jacob*, to the Time of his going to *Egypt*, were 130 Years, *Gen.* 47. 9. These Sumis put together make 215 Years. Thus far we are upon sure Grounds, and there can be no Dispute. I might indeed give a more operose Account of the Age of *Jacob* when he went to *Padan-Aram*, of his Stay there, of his Marriage, and the Ages of his Children, but that I think is more than my present Subject obligeth me to. The Reader that is curious may find that done to his Hand by a most reverend and learned Person.

*Ja. Usserii*  
Chronol.  
sacr. c. 10.

I shall next consider the second Moiety of the Time, *viz.* the Time of the *Israelites* Continuance in the Land of *Egypt*, till their going thence under the Conduct of *Moses*. And here to speak my Mind freely, I think there needs no Labour. For if it be granted (as it cannot be reasonably denied) that the whole Time, from the Promise made to *Abraham*, to the going out of *Egypt*, was 430 Years, and it appears that of this Time 215 Years were spent before they came thither; it follows of course, that they must spend but 215 Years there. If I were to

go a Journey of 200 Miles, when I had gone 100 Miles of the Way, I am very sure there can remain but 100 Miles to go. And it is so in the present Case. And for that reason perhaps it is, that in this latter Moiety of Time, the Particulars which make up that Sum, are not so minutely and precisely laid before the Reader, as they are in the former Moiety. And yet there is enough done as to this Matter also, all Things duly considered. But to proceed. *Joseph* was 30 Years Old when he appeared before *Pharaoh*, in order to explain his Dream, *Gen.* 41. 46. And consequently *Joseph* was 39 Years Old when *Jacob* came down into *Egypt*, as abundantly appears from *Gen.* 45. 6. If then we subtract these 39 Years from the 110 Years which *Joseph* is said to have lived, *Gen.* 50. 26. there remain to *Joseph's* Death 71 Years, thence to the Nativity of *Moses* allowing 64 Years, and then adding 80 Years, which was the Age of *Moses* when he came to deliver the People out of *Egypt*, *Exod.* 7. 7. if we put at last these Sums together, we shall find they amount to 215 Years. I shall however, for the better clearing of this Matter, give a plain and clear Answer to all those Objections, which may be brought against this Account which I have given of this Matter; and I will conceal nothing that I think may be objected, but will also give the

the Objections all the Edge and Energy that possibly I can.

It may be objected, That in this latter *obj. 2.* Moiety of the Time, *viz.* the Time which the *Jews* continued in *Egypt*, which is affirmed to be 215 Years, I have not proved it sufficiently. Instead of that I would have the Reader allow that *Moses* was born 64 Years after the Death of *Joseph*: but that ought to be proved, the Scripture being silent as to that Matter.

I answer, That tho' the Scripture hath *Answe.* no where expressly said that *Moses* was born 64 Years after the Death of *Joseph*; yet is that no less the Doctrine of Scripture which is necessarily inferred from the Scripture, than that which is *πρωτος* contained in it. It is not any where expressly said, that from the Promise made to *Abram* (*Gen. 12.*) to the Time that *Jacob* went into *Egypt* were 215 Years; but yet it may be collected infallibly from comparing one Scripture with another, as I have shewed above. And when the Scripture affirms, that from the Promise made to *Abram*, to the coming of the Children of *Israel* out of *Egypt*, and the giving of the Law, which followed close upon it, was 430 Years (*Exod. 12. 40.* with *Galat. 3. 17.*) and all the Parts of this Sum are collected, excepting the Year when *Moses* was born; we are as sure of the Time of his Birth, as of any other Matter that is expressly said. E I do



Vid my  
Notes on  
Gen. 15.  
13. and  
Exod. 12.  
40.

I do frankly own that I have formerly given a different Account of the Time of the Birth of *Moses*, and of the *Epocha* of the Promise made to *Abram*; but I do here retract what I have said upon that Occasion, and acknowledge my Mistake.

obj. 2. It may be objected against the Account that I have given above, that it is said by God to *Abram* (Gen. 15. 13.) *Know of a surety that thy Seed shall be a Stranger in a Land that is not theirs, and shall serve them, and they shall afflict them 400 Years.* Admitting now the Interpretation of these Words given above, yet still supposing that Number of Years to begin from the Birth of *Isaac*, it must from thence follow, that from his Birth to the *Hebrews* coming out of *Egypt* was no less than 405 Years.

I answer, That tho' many Things might be replied to this, yet I will content my self with this only; that it is an usual thing with the *Hebrew* Writers to take the round Sum for the whole precise Number, which is strictly somewhat more. *Moses* does it elsewhere. The Number of those who came out of *Egypt* were reckoned *Six hundred thousand and three thousand and five hundred and fifty*, Numb. 2. 46. And so again they are computed, chap. 2. 32. And yet Numb. 11. 21. they are said to be *Six Hundred Thousand*, and the broken Number of 3550 is not

not taken notice of. Other Nations commonly use the same Liberty, and none have cause to reprehend them for it. The Romans had a select Number of Men, who were called the *Centum-viri*, or the Hundred Men, and thus they were always called; and yet they were really an Hundred and Five. For they were chosen Three out of each Tribe, and the Tribes were Thirty and Five: and consequently they must be an Hundred and Five, tho' they were always called by the round Number. The Greek Interpreters, which we commonly call the Seventy, were really Seventy Two; but the broken Number is not considered in such Cases.

*Onuphr.  
Panvin. de  
Civit. Ro-  
man. c. 62,*

For the Objection from the pretended Words of *Achior* the *Ammonite*, which he is supposed to have spoken, *Judith* 5. I must say that I do not think it worth the naming, it is so transparently trifling. However, such as it is, it hath been considered by a most reverend and learned Man, and the curious Reader may see it exposed sufficiently.

*Usserii  
Chron.  
fact,*

For that Pretence, that more Time than 215 Years ought to be allowed for the Stay of the Children of *Israel* in *Egypt*, because it is by no means credible, that from so small a Number as they were who went down, so great an Encrease could be produced in so short a Time; it is meer Ignorance, and want of Application, that is the Parent of it. For it is demonstrable (and hath been

demonstrated by several) that in such a Space of Time that Encrease (not to say a far greater) might very reasonably be allowed. He that will compute will easily own it to be so.

Exod. xiv. 17. *I will harden.* Castalio could not be content to translate the Words to the same Sense, but after such a manner as would give the Reader too much Occasion to believe that God was the Author of Sin, and that he infused an evil Principle. It is promised (v. 16.) by God, that the Children of Israel shall go on dry Ground thro' the midst of the Sea. And then it follows, as Castalio turns it, *Quos Aegyptii (me pertinaciam injiciente) consequantur.* I must needs say, that the Hebrew Text will not support this Version, and nothing else can do it.

Exod. xxiii. 6. *Thou shalt not wrest the Judgment of thy Poor in his Cause.* What we render by *of thy Poor*, Castalio turns by *inimici tui.* There is no excusing Castalio in this Matter. Our English hath followed the Hebrew Text. Nor is this Version of Castalio's favoured by any of the learned Versions. Onkelos, the Seventy, the vulgar Latin, &c. agree with the Hebrew Text, and our English Version with them all. Castalio hath here taken a Liberty not to be suffered.

Levit. v. 6. *And the Priest shall make an Atonement for him concerning his Sin.* Here Castalio takes his usual Liberty, thus rendering



dring these Words: *Et Pontifex pro ejus peccato supplicet*. Whereas in Truth the *English* hath given us the full Sense of the *Hebrew* Word, which they render by *making Atonement*, and *Castalio* hath fallen short of it. For the Truth whereof I appeal to all that are skilled in the *Hebrew* Tongue. I take the Case to be this, that *Castalio* finding the *Hebrew* Word translated by *Orabit* in the vulgar *Latin*, he, for want of true Judgment, rendred it as he hath done.

*Deut. xii. 14.* What our *English* have truly rendred *Burnt-offerings*, *Castalio* hath loosely rendred *Victimas*. Tho' he sometimes renders it by *solida sacrificia*, yet so inconsistent is he with himself, at other times he renders it by *Victimas*, as here, and in *1 Kings 3. 4.* and by *Hostias*, as *1 Kings 8. 64.* But this is very ill done, and not like a faithful Interpreter.

For 'tis certain that the *Hebrew* Word which we render *Burnt-offering*, signifies one certain and determinate *Species* of Sacrifice, *viz.* such an one as was entirely burnt upon the Altar; and *1 Kings 8. 64.* stands distinguished from the *Fertum*, or Meat-offering, and the Peace-offering. To turn this by a Word either of general and indeterminate and loose Signification, or by Words, which if they have any determinate Sense among the *Latins*, yet is that Sense *foreign* to the Sense of the *Hebrew* Word as used in holy Writ:

Writ : To do this, I say, is to impose upon the Reader ; and he that does it, deserves not the Name of an Interpreter of the holy Bible.

Thus it was: the *Hebrew* Word *Olah*, which we turn *Burnt-offering*, was so called, because it was an Offering that entirely *ascended* upon the Altar, 1 *Sam.* 7. 9. *Levit.* 1. 9. There was none of it to remain for the Priest or the Offerer, 2 *Chron.* 29. 3. We have in the holy Scriptures, and the *Hebrew* Doctors, very particular and distinguishing Characters of this Kind of Sacrifice ; as that it was *expiatory*, *Levit.* 1. 4. that it was to *burn all Night*, *Levit.* 6. 9, 13. that upon it the Fat of the Peace-offering was to be offered, *Levit.* 3. 5. the Skin of it did belong to the Offering Priest, *Levit.* vii. 8. that it was to be a Male, *Levit.* xiii. 10. when a Beast was offered, but a Female might be admitted when a Bird was offered ; and that it was to be reckoned among those Sacrifices which are called the *most holy*. The Word *Olah* is rendred by the Seventy ὁλοκαύρωσις *Gen.* 8. 20. and 22. 2, 7, 13. ὁλοκαύτωμα *Exod.* 24. 5. ὁλοκαύτωσις *Exod.* 29. 25. Thus was it distinguished from other Offerings.

Now to render this Word by *Victima* and *Hostia* is a most unreasonable thing, and not agreeable to the Exactness which we might expect from a faithful Interpreter of the holy

Maimon.  
Præfat. in  
Sevach. &  
H. Maase  
Korban.  
c. 1. & in  
Sevach.  
c. 5.

ly Bible. For the Words *Victima* and *Hostia* either signify among the *Latins* indifferently any Sacrifice or Offering; and if they do so, ought not to be used here, where a determinate Species is spoken of: Or if they belong to one Species or Kind, yet they ought not to be made use of to turn the Word *Olah* by. For the Word *Victima*, take what Etymology we will, it is not a fit Word to turn *Olah* by; and the same may be said of *Hostia*. The most probable Account of their Original is, that they denoted Offerings that were brought on the Account of their Victory over their Enemies.

*Victima, quæ cecidit dextrâ victrice, vocatur.  
Hostibus à domitis hostia nomen habet.*

Deut. 33. 17. *And they are the Ten Thousands of Ephraim, and they are the Thousands of Manasseh.* Thus *Castalio* renders the Words: *Atque hujusmodi sunt Ephraimi legiones, hujusmodi Manassis cohortes.* This can neither be a true Version, nor a clear. It cannot be true, unless *Legion* signified 10000, and *Cohors* 1000. The Roman *Legion* was variable; it did not consist of the same Number. In the Times of *Romulus* 3300 made a *Legion*; before *C. Marius* it arose to 4000; afterwards he raised it to 6200: and a *Legion* consisting of a certain Number of Bands or *Cohortes*, they must vary accordingly.



ingly. But were the Version *true*, yet would it be very *obscure*. Every one can tell what 1000 or 10000 mean, who yet do not understand what is meant by *Legion* and *Cohors*.

Josh. xv. 19. *South Land*; *Castalio* renders it *estuosam terram*. That which *Castalio* is blameable for is this, that he hath mis-rendered the *Hebrew* Word. I doubt not but that the Land was a dry and hot Land. The Text fairly admits this Belief. But still 'tis a false Translation, and our *English* hath turn'd it truly. I add, that *Castalio*, Judg. i. 15. translates the very same Word (and that also in a parallel Place) by *Siticulosam*. And tho' the Place might be both hot and dry, yet do neither of those Words truly translate the *Hebrew*. And this Inconstancy in *Castalio* I cannot but take notice of.

Judg. i. 13. What we truly render according to the *Hebrew* Text, *Calebs*, younger Brother, *Castalio* renders, *Calebi natu minoris filius*.

Judg. iii. 7. What we render, according to the *Hebrew* Text, *Groves*, he falsely renders by *Astaroth*. The *Hebrew* Word signifies *Groves*. There is indeed a Likeness between the *Hebrew* Word which we render *Groves*, and the Word *Astaroth*: but there is difference enough in their writing, by which they may be easily distinguished. *Castalio* it is very likely was deceived, either  
by

by the Likeness of the Word, or else by the vulgar *Latin*, that falsly renders it by *Asteroth*. The Seventy have truly rendred the Word by ἀλσεί, and the Intelinear by *Lucis*.

*Judg.* iv. 2. What we truly render by of the *Gentiles*, and the vulgar *Latin*, *Gentium*, and the Seventy ἑθνῶν, *Castalio* renders by *Goiorum*. But why he did so, or what is meant by it, I am not able to say. Nor can I tell why he should render by *inter Hormam* (v. 5.) what our *English* have rendred between *Ramah*. I am sure we have followed the *Hebrew Text*, and the vulgar *Latin* and the Seventy agree with our reading.

*Judg.* viii. 16. What we render *He taught*, *Castalio* renders by *contrivit*. He hath indeed a Note upon it; but such a one it is, as will do him no Credit at all. He owns that he follows not the *Hebrew Text*; and would persuade his Reader that the Word in the *Hebrew Text* is there *nullo sensu, aut certè co-actò*; and boldly adventures to guess, that there should be another Word in the place of it. This is to *corrupt*, not to *interpret* the holy Bible.

*Judg.* xv. I will at once consider several Passages in this Chapter, wherein *Castalio* seems to have mistaken, and consequently mistranslated the *Hebrew Text*. This I am sure of, that the *English Translation* (however Mr. S. Nye may despise it) hath much the Advantage over that of *Castalio*. I will

go over some Verses in this Chapter, which seem to me to be so ill translated by *Castalio*, that it does but perplex the Reader, and not at all clear the Text. I will begin with

V. 8. *And he smote them Hip and Thigh with a great Slaughter.* *Castalio* renders it thus: *Atque illis gravi ingentique clade in quodam tractu affectis.* Thus he renders the Place, because forsooth he cannot tell how to understand *Hip and Thigh*, as he tells us in his Notes on this Place. I confess I see no Difficulty in it. I am sure *in quodam tractu* is what the *Hebrew* Text will afford no Colour for. And what *Castalio* quotes from *Josephus* to justify himself, hath nothing in it to bear him out, as the Reader that will take the Pains to consider, will soon discover. I proceed to

Verse 9. *Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.* *Castalio* thus renders the Words: *At Palæstini expeditionem in Judæos faciunt, postisque castris exercitum in Judæa apud Maxillam explicant.* Here 'tis manifest that by *Lehi* is meant the Place, which was afterward so called, from what is related to have happened there. Now to render it by *Maxillam* is absurd. 'Tis true *Lehi* signifies *Maxilla*, but this will not justify *Castalio*. For it does not so signify in this Place, as is evident from the Place it self. For sure no Man can be so silly as to think that the *Philistines* could spread



spread themselves upon the Cheek or Jaw of an Afs. The Word *Lehi* occurs again, v. 14. where *Castalio* renders it again by *Maxilla* against Reason; for it must signify the Place so called, and not *Jaw* or *Cheek*; for 'tis said that he, *i. e.* *Sampson*, came unto *Lehi*, and the vulgar *Latin* renders it, *ad locum Maxille*; and the *Chaldee* Paraphrast keeps the Word *Lehi* also. For Verse 9th we find the Seventy keep the Word, and the vulgar *Latin* render it by *in loco qui postea vocatus est Lechi, id est Maxilla*. I observe farther, v. 15. that what we render by *new*, *Castalio* renders *Tabidam*. And, v. 16. what we render *Heaps upon Heaps*, he renders by *Asini Asinarii*. But I will not insist upon this now. I proceed to

Verse 19. Our *English* have turned the Words thus: *But God clave an hollow Place that was in the Jaw*. But then it is to be considered, that what they render by *Jaw* in the Text, they do in the marginal reading express by *Lehi*. This is modestly done by our Interpreters, and intimates to us, that they did not absolutely determine the Reader to the textual reading, but left him to consider which was preferable. This our *English* frequently do. *Castalio* renders the Words thus: *Fisso maxilla dente molari*. I do not wonder at it, because we could expect no other, when we reflect upon his rendring above mentioned. Besides he may

here in great measure be excused, which he cannot be for his Rendrings above mentioned. This I can truly affirm, that from the Words barely and separately considered, as they lie in the *Hebrew* Text, the Sense of them cannot be determined. If *Ma'et'sh* signify any Cavity or hollow place, and *Lehi* be taken here for the Name of the Place so called, I think the Place excellently translated by *Diodati*, who renders it by *un sasso concavo che era in Lehi*, i. e. an hollow Rock that was in *Lehi*, and then the Waters came out of a Rock, and not from the Jaw.

For *Ma'et'sh* the *Chaldee* Paraphrast renders it by a Word that signifies a Stone or Rock, and so far favours the rendring of *Diodati*. We render the Word by *Mortar*, *Prov.* 27. 22. We find the Word again, *Zephan.* 1. 11. but there it signifies some Country, and it hath been thought to be the very Place which is mentioned in this Chapter. The Word *Ma'et'sh* is not found in any other Place of the Old Testament, but in this that is before us. So that for what I can perceive our *Englisb* have well

*E. D Kim-* translated it by *hollow place*. I know *R. Da-*  
*chi Radic.* *vid Kimchi* tells us of another Sense of this

Word, *viz.* that it signifies the Socket or place where the Tooth is lodged in the Jaw, but brings no Proof but this which I am upon, which is the controverted Place. I find

*Abravenel*  
*on Judges*  
*25. 18.*

*Abravenel* expounds the Place to this Sense, and

and quotes *Rasbi* for the same Opinion. Nor can I possibly discern any Objection against the *Italian* Version.

This Interpretation is very much confirmed by *Josephus*, who, when he relates this Matter, tells us, that upon *Sampson's* Prayer, in his Thirst, God was pleased to provide *πηγὴν ἐκ τινὸς πέτρας*, a Fountain out of a certain Rock. *Joseph.*  
*Ant. l. 5.*  
*c. 10.*

It is farther confirmed from this, that we have Accounts that this Fountain or Spring continued many Hundred Years after Christ. *St. Hierom* (who viewed the Land of *Canaan*) expressly mentions this *Fountain of Sampson*, as he calls it, as remaining to his Time. *Hieron.*  
*Epitaph.*  
*Paulæ.* No Man sure can think, that the Jaw (the *tabid* Jaw, as *Castalio* calls it) remained then. It is farther observed by learned Men, that *Michael Glycas* (who lived some Hundreds of Years after *St. Hierom*) affirms, that it remained to his Time near *Eleutheropolis*, and was called by its ancient Name.

I will yield that *Castalio* might easily mistake in this Matter, and I doubt not at all but he hath many learned Men on his side; nor would I have mentioned his Version under this Head, had it not been so that I was obliged to take notice of several very great Mistakes in his Version of other Places relating to this History of *Sampson* and the Jaw Bone. After all, I am of Opinion that he hath translated this Place very ill. I am  
sure



sure that in the Text there is no Intimation of a *Dens molaris*, nor any other thing that I can see like it.

Before I leave this Matter, I shall give my Conjecture at least, how it came to pass that a Mistake of this nature should prevail so much as it hath done. I take it that all flowed from the Mistake of the Greek Interpreters. What ours render by *hollow place in Lehi* (for *Lehi* it is in the marginal rendring) they rendred by ἡ λάκκον ἢ ἐν τῇ σιαγόνι, the *Lake* or *Hollow* in the *Jaw* or *Cheek*. Now the vulgar *Latin* following the *Greek*, turn'd it by *molarem dentem in maxilla*. These Translations being in great Use in the *Greek* and *Latin* Churches, the first Error spread at a very great rate.

I looking lately into Archbishop *Usher's* Annals, I find how he understood this Matter. I will end this Head with his Words, which (where he is speaking of *Sampson* at *Etam*) are these: *Unde à tribus Judaeorum millibus abductus, & Philistaeis traditus, eorum mille maxillâ asini percussos è medio sustulit. In quo loco à maxilla illa Lechi nomen adepto, à Samfone invocatus Deus, fissio cavo quodam terre, fontem produxit (Enhakkore sive fontem invocantis appellatum) qui è labore sitientem & fatiscentem refocillaret.* [Judges 15.]

*Ruth* 11. 1. What we render *Kinsman*, *Castelio* renders by *necessarium*. I know that Word signifies among the *Latins* a *Friend*,  
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but still had *Castalio* considered the whole Story, he would certainly have found a more proper Word to have rendred it by, since 'tis plain the *Hebrew* Text will not justify this Version. In the same Verse, what we render *a mighty Man of Wealth*, *Castalio* renders by *hominem militarem*. But we have no reason to believe this Person to be a Military Man, if we read the whole Book over; but a Man of Husbandry and Tillage, and of Substance among his People.

I *Sam.* 14. 29. We have rendred it, *My Father hath troubled the Land*; *Castalio* renders it, *Perturbavit pater meus omnia*. In the same Chapter, v. 41. what we render *give a perfect Lot*, *Castalio* renders by *age severe*, for what reason I cannot imagine. I am sure the *Hebrew* Text does not agree with it. I find *Abravenel* gives the same Sense of the Words which our *English* express; and the *Italian* hath also turned these Words so as makes them very plain, which *Castalio* does not do; it renders them, *mostra chi è innocente, i. e. shew who is innocent*.

I I *Sam.* 15. 7. What we truly turn from the *Hebrew* Text *Forty Years*, *Castalio* hath very falsely turned by *quatuor annis*. This is to alter, not to interpret the Text. And this *Castalio* is too often guilty of. And indeed he made no scruple of it. This is a heavy Charge against him, but it is true; and I shall make it good against him in this place, tho'

tho' I forsake my intended Method, and go a little out of the way.

The Place before us is a clear Proof that *Castalio* deserves this Censure. He could not tell how to place the *Epocha* or beginning of the 40 Years, and therefore he makes bold with the Text, and alters that; a Practice so foul it is, and so impious, that I cannot think of it without Horror. For at this rate we shall be sure of nothing. And if this be allowed in *Castalio*, I see not but that the greatest Hereticks, the *Arians* and *Socinians*, &c. may take the same Liberty, and evade the Testimony of the sacred Text, which now is point blank against them.

But this is not the only Instance that I have to produce against *Castalio* in this Matter. I will not insist upon all the Places I could produce. I will name some that are most notorious. I will begin with what we find 1 *Chron.* 9. 12. We have according to the *Hebrew* Text truly turned the Words thus: *And King Solomon gave to the Queen of Sheba all her Desire, whatsoever she asked, besides that which she had brought unto the King.* But *Castalio* thus: *Tum Rex Solomo dedit Reginae Saba quicquid illa petere voluit, præter ea quæ ei suâ sponte dedit Rex.* 'Tis certain that we have turned the *Hebrew* Text truly, and *Castalio* very falsely. I appeal to any Man that hath any Understanding of the Biblical *Hebrew*



brew; and I am very sure that if *Castalio* was alive he would own so much. There can be no Dispute of this Matter. The Truth of the Case is this. *Castalio* was for mending the Text, but does not go about to justify his Version, if the *Hebrew* Text be allowed. This may be collected from his marginal reading. His Words are these: *Quadam postulanti dedit, quædam ultro; correxi autem hunc locum ex Reg. 3. 10.* Now if this Liberty be allowed to an Interpreter, he may make the holy Scripture a Nose of Wax. The Consequences of it would be intolerable. *II Chron. 13. 3.* where what we truly render by *Four Hundred Thousand*, *Castalio* renders by *quadraginta millibus*, i. e. Forty Thousand. And in the same Verse, what we render from the *Hebrew*; *Eight Hundred Thousand*, *Castalio* renders by *Octoginta millia*, i. e. Eighty Thousand. Again in the same Chapter, *v. 17.* what we truly render *Five Hundred Thousand*, *Castalio* renders *quingenta millibus*, i. e. Fifty Thousand. *II Kings 20. 13.* where our *English* truly render from the *Hebrew* Text *hearkned unto them*, *Castalio* very falsely renders by *quibus delectatus*; and that, I believe, for this Reason, to make it comply with *Isai. 39. 2.* whereas in truth there is no jarring between these two Places. I conclude that this was what moved him, from his Note which I find upon this Place, where he would alter  
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the *Hebrew Text*, without any sufficient Cause. I add, *11 Chron. 15. 11.* where we render truly from the *Hebrew Text* *Seven Hundred*, he renders falsely by *Sexcentos*, i. e. *Six Hundred*, without any sufficient Ground. But I shall not in this place pursue this Matter any farther, but return to my former Method.

*Ezra 9. 9. Yet our God hath not forsaken us in our Bondage.* *Castalio* renders these Words thus: *Cumque in servitute Deum nostrum non reliquerimus.* The Words are plain enough as they lie in the *Hebrew Text*, and they are plainer still if we will be at the Pains to compare them with what we read, *v. 10. For we have forsaken thy Commandments.* 'Tis very strange that *Castalio* should mistake in so plain a Place, and where the Context would easily have set him right. I have sometimes thought that *Castalio* might have been deceived by some of the ancient Versions, but upon Search I find it otherwise. The *Seventy*, the vulgar *Latin*, and *Syriac Version*, are against him, and agree with our *English Version*; and I am sure the *Hebrew Text* and the Context are so likewise.

*Job 19. 6. What we render, Know now that God hath overthrown me,* *Castalio* renders by *Scitote mihi Deum injuriam facere.* And his marginal Note does not mend the Matter. Thus it is: *Me gravius punire quàm dignus sim.* This way of speaking would give the  
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sceptical Reader (to whom Mr. Nye commends this Version) either a very untoward *Idea* of God, or a very wrong Notion of *Job*, as if he had accused him of Injustice; whereas in Truth upon the Tidings of all his Losses, he was so far from accusing God of Injustice and Wrong (as *Castalio* supposeth him to do in this place) that he does not so much as question his Wisdom, *Job* 1. 22. And 'twill be very hard to reconcile this with God's own Declaration (*Job* 42. 7.) to *Job's* Friends, where he tells them, *Ye have not spoken of me the thing that is right, as my Servant Job hath.* I would fain know of Mr. S. Nye where he can shew me (admitting this Version, and this Note of *Castalio*) that any of them spake so ill of God as *Job* doth in this Place. I do not find that the *Hebrew* Word doth countenance this Version of *Castalio*, which is that which he ought to have been governed by. And I am sure that the *Seventy* and *Chaldee* Paraphrast are far from it. Indeed the vulgar *Latin* might impose upon him; tho' he does not follow that Version neither. The vulgar *Latin* renders the Words thus: *Intelligite quia Deus non equo judicio afflixerit me.* It had been well if *Castalio* had in other Places followed the vulgar *Latin*. It would have preserved him from several Mistakes. It will farther appear afterwards, that he follows the vulgar *Latin* where he should not, and departs from



it where he should have followed it. The Reader after this will not wonder that *Castalio*, who gives so ill an Account of *Job*, as accusing God of Injustice, should make him represent himself as a pragmatical Person, and an Intermedler in Matters in which he was no ways concerned. *Job* says of himself, *The Cause which I knew not, I searched out.* This he speaks in his own Justification, and it is much to his just Praise, as are the other Particulars mentioned in the Context of the Place, *Job* 29. 16. These Words are plain enough as they lie in the *Hebrew* Text. And the vulgar *Latin* does well express the Meaning of the Words as they lie in the Original thus: *Causam quam nesciebam diligentissime investigabam.* And the *Seventy* and *Chaldee* Paraphrast are after the same Sense. But *Castalio* gives them another Aspect, who renders the Words thus: *Nihil ad me pertinentes causas indagabam.* I'm sure at the first Blush of this Version a Man would be apt to believe that *Job* concerned himself in Matters that were forein, and not at all belonging to him, which, I think, he should not have mentioned among those Particulars which were much for his Praise and Honour. But this is the Version of *Castalio*, and the Words of *Job* import no such thing. There is still one Place more in this Book, which I must under this Head make some Reflections upon. It is *Job* 31. 18.

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Our English render it thus: For from my Youth he was brought up with me as with a Father, and I have guided her from my Mother's Womb. But *Castalio* thus: *Ac non mecum adolevit misericordia, eamque ex utero mea matris eduxi.* I confess the Version of the vulgar Latin is a little odd, who renders the Verse thus: (*Quia ab infantia meâ crevit mecum miseratio: & de utero matris mea egressa est mecum.*) But that of *Castalio* is unaccountable, and without Foundation from the Hebrew Text. I own the Place in the Original to be somewhat obscure: but still there is no room for the Interpretation of *Castalio*. There is no mention of *misericordia* in the Hebrew Text; and for the *non mecum adolevit* there is so far from any Ground from the Hebrew Text, or vulgar Latin, that they make against *Castalio*. It would be too great a Digression to enter into a strict Enquiry of the true Meaning of this Place. But it is enough to shew, that the Sense which *Castalio* puts upon it, is inconsistent and false. It may suffice to say, that as far as I am able to judge, by *He* in our Version is meant the *Fatherless*, and by *Her* the *Widow*; and then, I think, our Version bids fair for the Truth; and the *Italian* also, which renders it thus: *Concio sia cosa che dalla mia fanciullezza esso sia stato allevato meco, come appresso un padre: ed io habbia dal ventre di mia madre havuto cura della vedova.* 'Tis very certain that the Version of *Castalio* is

is false, and without Foundation consequently. But I shall proceed to another Book, and shall endeavour to be shorter than I have been.

Psalms 11. 6. *I have set my King.* What we render by *I have set*, Castalio renders by *creavi*. I must needs say, that I never should have thought that the *Hebrew* Word signified *Creation*. I am sure the interlinear Version hath *constitui*. The *Syriac*, the vulgar *Latin*, and the *Seventy*, render it to the same Sense. I know very well that the Word *Creation* does not always signify the same thing; yet still it is very ill made use of here by Castalio. For 'tis certain that this Psalm is to be understood of the *Messias*, or eternal  $\Delta\omicron\gamma\Theta$ : and unless the *Hebrew* Word had imported *Creation*, as it doth not, Castalio should not have made use of that Word of any whatsoever, that he might have given no Shadow to the *Arians*, who believe our Saviour to be a Creature. Again, Psalm 4. 7. where our *English* well render it by *more then in the time that their Corn and their Wine increased*, Castalio very foolishly and falsely renders by *ob annonam frumenti atque vini quibus abundant*. He that can think this to be the Sense of the devout Psalmist, is prepared to believe any thing that he hath a mind to. I proceed to Psalm x. 10. What we render by *his strong ones*, Castalio renders by *ejus impotentiâ*. This is a very flagrant Instance of the Boldness as well



well as Ignorance of *Castalio*. I should be glad to see Mr. *Nye* defend it, or shew me any Man learned in the *Hebrew* Idiom that can do it. I appeal to the *Hebrew* Text, to the ancient Versions, and to all Men that have any Knowledge of these Matters. Again, *Psal.* 40. 6. where we render it from the *Hebrew* Text, *Mine Ears hast thou opened*, *Castalio* renders by *aurem mihi vellis*; and this he explains in his marginal Note by *me familiariter mones*. What we render by *Bands*, *Castalio* turns by *necessitates*, *Psal.* 73. 4. Again, *Psal.* 76. 10. what we turn *the remainder of Wrath shalt thou restrain*, *Castalio* turns by *tu exuperantibus furoribus decoraris*. *Psal.* 78. 69. Thus our *English* render this Verse, and they have done it exactly according to the *Hebrew* Text: *And he built his Sanctuary like high Palaces, like the Earth which he hath established for ever*. But *Castalio* hath rendred it very falsly thus: *Et suum quam magnificè sacrarium extruxit in terra à se fundata in æternum*. I shall only insist upon what we render *like the Earth*, which *Castalio* renders by *in terra*. There is no just Excuse to be made for him. The occasion of the Mistake seems to be this, that he mistook one *Hebrew* Letter for another, they being somewhat like each other. But this is a great Fault in an Interpreter of holy Writ; and a Fault it is likewise that he might very easily have avoided, had he considered the whole Verse

Verse together, as he ought to have done. But perhaps the Seventy and the *vulgar Latin* might also help to mislead him. Nothing is more certain than this, that he does very falsely translate the *Hebrew Text*. And the *Greek Interpreters* are but a very bad Guide, especially in the Hagiographical Books, and do often take one Letter or one Word for another. *Psalms* 84. 7. What we render *they go from Strength to Strength*, *Castalio* renders *semperque proficient in opibus*. The *Hebrew Text* will not warrant this Sense which *Castalio* hath put upon the Words.

*Prov.* 6. 26. *A Man is brought to a piece of Bread*. *Castalio* renders it, *Cum valeat ipsa unum panem*. This I call a false Version. There is no Shadow or Foundation for it in the *Hebrew Text*. I very well know what deceived *Castalio*: The *Greek Interpreters* mistook at first; the *vulgar Latin* followed them (as it does too frequently) and *Castalio* wanting a true Judgment of his own, follows them blindly. I confess the Text in the *Hebrew* is elliptical, and consequently must be obscure. But for the Version of *Castalio* of this Place no Defence can be made; and in this I dare appeal to all the Learned in the *Hebrew Idiom*, and to the Context. 'Twere easy to enlarge here, and shew the Inconsistence of this Interpretation with the Design and Scope of *Solomon*. But it would be too great a Digression.

*I/ai.*

*Isai. 3. 10.* We render the former part of the Verse thus: *Say ye to the Righteous, that it shall be well with him.* But *Castalio* renders it thus: *Iustos sanè bonitatis accusate.* Here's no Shadow for this in the *Hebrew* Text at all, and to name the Version, is sufficiently to expose it. *Chap. 22. 3.* What is rendred by the *English*, *by the Archers*, and in the marginal reading, *of the Bow*, I am sure is unjustifiably turned by *Castalio*, *sine arcubus.* *Chap. 41. 8.* what we render *my Friend*, and the vulgar *Latin*, *amici mei*, in the Genitive Case, connecting it with *Abraham*, *Castalio* renders by *mi amice*, in the Vocative, as if spoken to *Jacob*, and of him also. There's no Foundation in the *Hebrew* Text for it; and one would suspect that *Castalio* had a mind to be singular, when he interprets at this loose rate; for the *Hebrew* Word *Friend* is joined to *Abraham* in the *Hebrew* Text, and more remote from the Word *Jacob*. Besides that *Abraham* has the Character of the *Friend* or *Lover of God* in other Places of holy Writ, *2 Chron. 20. 7. James 2. 23. Chap. 66. 3.* What we render *as if he blessed an Idol*, and the vulgar *Latin*, *quasi qui benedicat idolo*, *Castalio* renders by *commendat improbitatem.* I cannot see why *Castalio* should forsake the vulgar *Latin* here, who follows him in other Places where he should not do it. But I lay no great Stress upon this. *Verse 4.* What we render *Delusion*, and the vulgar *Latin*,

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*delusiones*, Castalio renders by *infantes*, for what reason I know not, till Mr. Stephen Nye informs me.

Jerem. 51. 1. *Against them that dwell in the midst of them that rise up against me.* The Words which we thus render, Castalio renders thus: *in incolas Lebcamai*. One would think that this were the Name of some Town or City at the first Sight of Castalio's Version, if it may be called a Version when a Man turns *Hebrew* Words into *Latin* Letters. The Words as they lie in the *Hebrew* Text have no great Difficulty in them. I confess they are oddly rendered by the vulgar *Latin*. And that, 'tis very likely, blundered poor Castalio; and therefore he keeps to the Original, and is content only to turn them into *Latin* Letters, and let the Reader shift as well as he can.

Ezek. 8. 17. What we render *Branch*, and the vulgar *Latin*, *ramum*, and that very truly from the *Hebrew* Text, that Castalio, against all Reason, and without Authority from the ancient and learned Versions, turns by *odorem*. It is very conceivable that a Man should put a Branch, or some other thing that smells, to his Nose; but very odd to say, that any Man puts a Smell to his Nose. Chap. 23. 23. What we render *Pekod*, *Shoa*, *Coa*, Castalio renders by *Præfectos*, *Imperatores*, *Illustres*. Any Man of a very mean Understanding would have thought that these  
Words

Words imported some Nation or People, that considers that the *Babylonians*, *Chaldeans*, and *Assyrians*, are reckoned up with these. *Castalio* might have rendred these Words by any other great Words, as well and as truly as he hath done by *Præfectos*, &c. Certainly he has taken a most unaccountable License, and that which is by no means to be excused. But that which drew the poor Man aside, is the vulgar *Latin*, who renders them by *Nobiles*, *Tyrannos*, *Principes*. And whereas he had not Judgment enough to translate them himself, yet he would be thought to understand them at the same time, and puts in other great Names, and might as well have put any other that he had any fancy to. I might as well translate them by Colonels, Captains, and Lieutenants. This is to abuse, not to interpret the holy Scriptures. And yet is this a Man (if we will believe Mr. Nye) who of all the Translators of the Bible alone understood the Work that he undertook. Chap. 24. 23. Where we render *mourn*, *Castalio* hath it *consolabimini*, directly contrary to the *Hebrew* Text, as well as to the vulgar *Latin*. Chap. 32. 14. What we render *I will make deep*, *Castalio* renders by *tranquillabo*. And what we truly from the *Hebrew* Text render *deep*, ch. 34. 18. *Castalio* falsely renders *limpidissimam*. And what we render, v. 29. *a Plant of Renown*, *Castalio* renders by *Plantatum nomen*. I leave any Man that

understands the *Hebrew* Text to judge of this Version.

*Dan. 2. 5.* We translate it truly from the *Chaldee*, *Ye shall be cut in pieces, or made pieces*, as it is in the marginal reading. The *Syriac* Version agrees with it. And the *Italian* hath *Sarete squartati*, to the same Sense. But *Castalio* renders it, *Et vos fimus fietis*, i. e. *Ye shall be made Dung*. This is not the Sense of the Original. I appeal to all Men that are learned in these Matters. I do impute this Mistake to the Ignorance of *Castalio*. There is a Word in the *Hebrew* Language that signifies *Dung*, that is somewhat like the *Chaldee* Word here; but not so like it neither, but that a diligent Man might soon see the difference; and *Castalio* not understanding the *Chaldee* Word in the Text, turn'd it as if it had been the *Hebrew* Word which signifies *simus*. And having once mistaken, 'tis not to be wondred at that he should repeat the Error, as we find he does, *chap. 3. 29.* One would have thought that *Castalio* should have better considered the Place, and all the Circumstances of it. But he undertook what he did not understand. Again, *ch. 8. 9.* *And toward the pleasant Land*, *Castalio* turns by *Et in nobilitatem*. I think it worth my while strictly to examine this very surprizing Version, and to that purpose to enquire into the Sense of the *Hebrew* Word *Tzebi*. It is, I think, granted, that the  
Word



Word signifies something that is pleasant and desirable, beautiful and graceful; and such is Mount *Zion* represented to be, *Psal.* 48. 3. And it is particularly said of the Land of *Israel*, that it is *Tzebi*, the *Glory of all Lands*, *Ezek.* 20. 6. The very same thing is said also *ver.* 15. Compare here with *Dan.* 11. 16, 41, 45. 'Tis to be observed, that *Castalio* too, where there is mention of the glorious Land, *Dan.* 11. 16. (where there is again the Word *Tzebi*) expounds it in his Margent of *Judæa*. And *R. David Kimchi* in his Book of Roots expounds *Tzebi* both in *Dan.* 8. and in *chap.* 11. of the Land of *Israel*; and so does *R. Solomon* in his Commentary on the Place. And *Aben Ezra* expounds the little Horn of *Antiochus*, the South of *Egypt*, the East of *Persia*, and the *Tzebi* of the whole Land of *Israel*. This serves to justify our *English* Version; but I see nothing that can be said in Defence of that of *Castalio*. Again, *chap.* 9. 23. What we render *thou art greatly beloved*, *Castalio* turns by *jucundus es*. How very wide this is from the *Hebrew* Text, any Man will soon find that consults it. *Vir desideriorum* it is in the vulgar *Latin*, and the *Seventy* are to the same purpose. *Castalio* supposeth *Daniel* to be pleasant or merry; but it is plain from the preceding Parts of this Chapter, that he was under the greatest Humiliation and Concern and Affliction of Soul, just then when

when the Angel *Gabriel* was sent to him. But he was beloved for his great Humiliation and Righteousness. This made him desirable, or a Man to be desired and loved. *R. Saadiab Gaon* and *Aben Ezra* have to this purpose well expounded the Text. To which I shall add from *Flaminius Nobilius*, that *Symmachus* renders it by Ἀνὴς ἐπιθυμητός, *vir amabilis*: it follows, *malim ἐπιθυμητός*. *Locus integer*, ὅτι ἀνὴς ἐπιθυμητός σὺ εἶ, *qui avir desiderabilis tu es*. But the Version of *Castalio* is without all Foundation. *Chap. 12. 7. That it shall be for a time, times, and an half*. We have so truly rendred it from the *Hebrew* Text, and the vulgar *Latin* hath also rendred it well by *in tempus*, & *tempora*, & *dimidium temporis*. Thus hath *Castalio* rendred it, *fore ad tempus temporum*, & *dimidium*. I am sure this is a false Translation, and that because it gives no determinate Sense at all. For whatever *Mr. S. N.* may fancy, I can never believe that a true Translation, which is either no Sense, or else so obscure, that 'twill not be easy for the Reader to fix any determinate Sense upon it. Perhaps the present Copy of the *Seventy* might have imposed upon *Castalio*, but even that will not excuse him; besides that that reading is not the general reading of all Copies, as we may see in the Collections of *Flaminius Nobilius*. And without going so far in the various Lectons, we find it in the Body of the Polyglot

lyglot Bible, where we shall find that Version very agreeable to the vulgar *Latin*, and both of them to our *English* Version, and none of all these favourable to the Version of *Castalio*.

Amos 4. 4. *After Three Years*. Here *Castalio* follows the Letter very strictly, which is what Mr. Nye finds fault with in other Interpreters; and our *English* departs from the Letter, and gives us the Sense of the Place, and very modestly in their marginal reading give their Explication in this Matter. *Castalio* on the other hand sticks to the Letter, and renders it by *tribus diebus*. It will be worth our while to examine this Matter with some Care, and to enquire which of the two is rather to be followed. I do grant that *Castalio* follows the Letter; and the only Question is, who gives the true Sense of the Place? And there are but two Things to be enquired into. The *first*, whether the Word which *Castalio* renders by *Days*, does not in the holy Scripture sometimes signify *Years*? And, *Secondly*, whether that Meaning of the Word be not most agreeable to this Place? And this I think my self obliged to do, that I may defend our *English* Translation.

*First*, Whether the Word which *Castalio* renders by *Days*, does not sometimes in the holy Scripture signify *Years*? I do easily grant it generally signifies *Days*. But still it sometimes



times signifies Years also. To this purpose I would have the Reader consult *Levit. 25. 29.* *And if a Man sell a Dwelling-house in a walled City, then he may redeem it within a whole Year after it is sold, within a full Year may he redeem it.* Here *Jamim*, the Word used in this Place of *Amos*, explains what is expressed by *Year* that goes before, and that is called *a whole Year*, and therefore *Jamim* that follows it can signify no less. The next is *Numb. 9. 22.* *Or whether it were two Days, or a Month, or a Year that the Cloud tarried upon the Tabernacle, remaining thereon, the Children of Israel abode in their Tents, and journeyed not.* Here the Word *Jamim* must of necessity signify *a Year*, because it is set in Contradistinction to *Day* and *Month* named before. Again, *1 Sam. 27. 7.* *And the Time that David dwelt in the Country of the Philistines was a full Year and four Months.* Here *Jamim* signifies *a full Year*, and must of necessity signify no less. I add *Exod. 13. 10.* *Thou shalt therefore keep this Ordinance in his Season from Year to Year.* 'Tis absolutely impossible that *Jamim* can have any other Sense here, because that Feast was to be kept once every Year. To which may be added, *1 Sam. 1. 3.* where we have the very same Word to the same Sense. See also *2 Sam. 14. 26.* This is a very fair Step toward the Defence of our *English* Translation. They have turn'd the Word as it signifies in other Places. I find *R. David Kimchi*

*Kimchi* owns that the Word *Jamim* signifies *Tear*, and that it does so in several of those Places which have been produced above; nay, he goes farther still, and owns, that some understand the Word in that Sense in this Place of *Amos*. Besides, it is certain some of the *Jewish* Writers interpret this Place of *Amos* as the *English* have done, which clears our Interpreters from the Charge of Novelty and Singularity. To which I may add, that *Junius* and *Tremellius* agree with our Version also, and turn the Word by *tertio anno pleno*. And *H. Grotius* on this Place does not only own, that *Jamim* sometimes signifies a *Tear of Days*, or a full *Tear*, but adds, *ita hic recte interpretaberis, tertio anno dierum. Lex est Deut. 14. 28.*

Secondly, I come next to consider which of these two Translations, viz. that of *Castalio*, or that of our *English* Version, is most agreeable to the Scope and Design of this Place of the Prophet *Amos*. As for that of *Castalio*, I confess I cannot understand how it can agree to this Place. I cannot understand what Tithe it is that should be brought the third Day, or after, or in three Days. I know what some witty Men have offered upon this Occasion, but do not see any sufficient Ground for it. For the three great Festivals of the *Jews*, I cannot possibly see any Ground at all for calling them

them three Days, or for assigning them for the set Times of bringing in their Tithes. On the other hand, 'tis easy to conceive what is meant by the Tithes of the third Year, or a third Year's, because the Law of *Moses* hath given us Direction in this Matter. The Words are plain enough, and they are these, *Deut. 14. 28, 29. At the End of three Years thou shalt bring forth all the Tithe of thine Increase the same Year, and shalt lay it up within thy Gates; and the Levite (because he hath no Part nor Inheritance with thee) and the Stranger, and the Fatherless, and the Widow, which are within thy Gates, shall come, and shall eat, and be satisfied; that the Lord thy God may bless thee in all the Work of thine Hand which thou doest.* This Place speaks plain enough of the Tithe, which is commonly called *the poor Man's Tithe*, and was to be paid and eaten every third Year in the Country where he that paid it lived, and spent upon the Poor, as is directed in the Text. Now this seems to justify the *English* Version of this Place; whereas I see no Shadow for the Interpretation which would follow upon the Version of *Castalio*. This Law of the third Years Tithing was very remarkable among the *Jews*. And 'tis thought, because this Tithe was to be paid every *third Year* (and to be eaten at Home) that for that Reason *Tobit* calls it *τρίτην δεκάτην*, *Tob. 1. 8. the third Tithe*. And so does *Josephus* also call it *τρίτην*, and



and gives the reason why he calls it so in the following Words,  $\chi\tau\iota\ \tau\omicron\ \epsilon\tau\epsilon\tau\omicron\ \tau\epsilon\iota\tau\omicron\nu$ , *Antiqu. 1. 4. c. 8.* viz. as it was to be paid every third Year. Now I leave it to the indifferent Reader to judge which Version is to be preferred, that of *Castalio*, or that of the *English*.

*Habak. 11. 15.* What we turn by *Bottle*, *Castalio* turns by *furor*. I must confess it had been well enough so rendred in any other Place. For the *Hebrew* Word does sometimes signify *Fury* or *Indignation*; but it also signifies a *Bottle*. And we find here the Prophet speaking of those who made others drunk; so that the Subject Matter determines the Sense.

*Haggai 11. 7.* *The Desire of all Nations shall come.* So we render it. The vulgar *Latin* thus: *Et veniet desideratus cunctis gentibus.* We Christians do believe this to be a Prediction of the coming of the *Messias*, whose Presence added that Glory to this second House, which this Prophet mentions afterward. And we justly account this Prophecy of mighty Force against the *Jews*. After all *Castalio* renders the Place thus: *Ita ut aride veniant gentes omnes.* I appeal to the *Hebrew* Text, and leave it to those who understand to judge.

I shall now pass to the New Testament, and consider what Faults of this Kind are to be found in the Version of *Castalio*. I will take notice of some of them at least,

and they shall be of the most remarkable.  
I begin with

*Matth. I. 11.* Thus our *English* render it :  
*And Josias begat Jechonias, and his Brethren,*  
*about the time they were carried away to Babylon.*  
*Castalio* thus: *Josias Joacimum, Joacimus Jechoniam* & *ejus fratres in exilio Babylonico.* I am very well satisfied that *Castalio* is out in his Version of the former part of the Verse, and the *Greek Copies* will not bear him out. But that which I consider at present is, how he expresseth that which we render by *about the time they were carried away to Babylon,* which he renders by *in exilio Babylonico.* Now if this Version of *Castalio* be true, I am sure *St. Matthew* is mistaken. For most certain it is that *Josias* was dead before the *Babylonian Captivity*, and therefore could not beget Children in that Captivity; and *Castalio* might easily have known this, had he but considered the Old Testament on this Occasion. This is not to *expound*, but *expose* the holy Scriptures. And the Sceptical and Captious (to whom *Mr. Nye* commends the Version of *Castalio*) would rather be more entangled by such Versions, than convinced. For whatever Beginning of the *Babylonish Captivity* some learned Men have contended for, yet there are none that pretend that it began in the Life-time of *Josias*. But after all, *St. Matthew* says no such thing as *Castalio* would have him say. 'Tis ἐν τῇ μετοικεσίᾳ

*περί τῆς αἰχμαλωτίας* in St. Matthew, which Words do not signify *in the Captivity*, but *near or towards the time*, or (as we render it) *about the time of that Captivity*. I have considered how it should come to pass that *Castalio* should mistake so grossly. I am satisfied that it was by means of the vulgar *Latin*. For *Castalio* having very little Judgment of his own, and finding it in the vulgar *in transmigratione Babylonis*, in Imitation of that Version turns it as he did. Had I met with such a Version in a Popish Author, since the Decree of the Trent Council in behalf of the vulgar, I should not have wondred at it at all. But so it is, that the most Eminent even of the Popish Versions, even notwithstanding that Decree, will not follow the Version of the *vulgar Latin* in this Place. 'Tis certain that *Amelote*, the Testament of *Mons*, and that lately printed at *Trevoux* (supposed to be Father *Simon's*) makes no scruple to depart from the *vulgar Latin*. What we render *about the time*, they render *vers le temps, toward the time*. Our *English* Version of this Place is, I think, unexceptionable. Mr. *H. Broughton* lived in that Time when the Bible was last translated: he was sharp enough upon the Translators, as is well known. I have seen a Manuscript of his entitled, *Corrections of the Translation of the New Testament*. I find that what we have rendered by *about the time they were carried away*, he would have  
 turn'd



turn'd thus: *a little before the Transmigration*, But even this is very consistent with what we have.

Mark 2. 26. *In the Days of Abiathar the High Priest.* Castalio renders it, *Abiathare Pontifice*, i. e. *Abiathar being High Priest*. For by *Pontifex* he understands the *High Priest*. See Castalio's Version of *Nehemiah*, c. 13. v. 28. This at first Sight may seem well turn'd, but it is for all that very ill translated. For it is most certain that the Matter here related did not happen when *Abiathar* was the High Priest, but did happen in the Days of *Abiathar*, and that same *Abiathar* was afterward High Priest. This is one of the Places that the Jew objects against the Evangelist; and he might very well have objected it, had the Evangelist said what Castalio would have him say. But Castalio hath exposed the Evangelist, he hath not exposed himself. But I have in another Place fully considered this Place, and the true Meaning of it, and thither I refer the Reader. Again, Mark 14. 14. our Saviour puts his Disciples upon asking the Man of the House where they should be directed to enter, where was the Room in which he should eat the Passover? *Ubi Pascha polluceat?* So Castalio turns it. But this is a very ill Version, as well as obscure. *Pollucere* is a sacrificial Word among profane Authors, and was used to express their idolatrous Sacrifices or Oblations, which they

*Demonstr.*  
*of the Mes-*  
*sias, Par. II.*  
*p. 188.*

they paid to *Hercules* or *Jupiter Dapalis*; but is very unfit to expound the Word *eat* as it stands in this Place.

*John* 11. 41. What we render from the Greek, *What have I to do with thee?* *Castalio* renders by *Quid tum postea?* If our Version were questionable, yet still there is no Foundation in the Greek Text for that of *Castalio*. *Chap.* 14. 36. we render the Word *Παρακλητον* by *Comforter*, and elsewhere turn it by *Advocate*; and perhaps we had not done amiss if we had so turn'd it there: but be that as it will, I see not how *Castalio* can be defended, who renders it by *Confirmatorem*.

*Acts* 7. 16. What in the *English* is *Father*, in *Castalio* is *Filii*, i. e. *Son*. The Words are elliptical as they lie in the Greek Text. But in such a Case it is to be considered how the Ellipsis is to be filled up. And here it is evident that *Castalio* hath done it falsely and inconsistently with the History of the Old Testament, *Gen.* 33. 19. and our *English* Version very truly, and as became them. I have elsewhere considered this Matter very particularly, and thither I refer the Reader for farther Satisfaction. *Castalio* was in this Matter imposed upon by the *vulgar Latin*. I am sure such Mistakes as these are of dangerous Consequence; they set the holy Scripture at Variance with it self, and expose it to the Scorn of the Sceptical and Captious. *Chap.* 13. 33. What we from the

*Demonstr.*  
*of the Mes-*  
*sius, Par. II.*  
*p. 231.*

*Greek*

Greek Text truly turn *second*, *Castalio* turns by *primo*, i. e. *first*. It is evident to any Man that it is the second Psalm from whence the Words are cited. And more than that, *Castalio* in his Version owns it so to be, as any Man may easily see. 'Tis *second* in the Greek Text, and the *vulgar Latin* and *Syriac Version* have it so likewise; and yet *Castalio* turns it by *primo*. Chap. 27. 9. What we render *the Fast*, is rendred by *Castalio*, *Tranquillitas*, I am sure he hath done very falsly in it.

Rom. 9. 22. *Fitted to Destruction*. So our Version hath it. But *Castalio* thus: *ad exitium condita*; as if this had been the Design for which they are made. Chap. 12. 6. What we render from the Greek Text truly *Prophecy*, *Castalio* very foolishly and unwarily renders *divinationem*. Again, v. 11. What we render *the Lord*, *Castalio* turns by *tempori*, i. e. *the Time*. And yet the present *vulgar Latin* and *Syriac Version* follow our Greek Copies; and it will hardly excuse *Castalio* that some Greek Copies favour this rendring, unless it were favoured by the most, and more valuable Copies. See Dr. *Mills* on this Place.

1 Cor. 2. 16. *Instruct*. So we render the Greek Word. The *vulgar Latin* and *Syriac Version* render it to the same purpose. And the Greek Word is observed to signify *to instruct*, *to teach*, or *to give Counsel*. But *Castalio* turns it by *instiget*, but 'twill be hard to say for what reason. These Words seem

to



to refer to *Isai. 40. 13.* which in the *Septuagint* are these: *Τίς ἔγνω νῦν Κυρίῳ; καὶ τίς αὐτῷ συνέβαλε ἔχριστο, ὃς συνέτεκεν αὐτόν;* *Chap. 16. 2.* What we render *as God hath prospered him*, *Castalio* renders *quod commodè poterit.* This is no true rendring of the *Greek Word*, whatever Sense otherwise may be couched under it.

*Heb. 11. 21. Worshipped leaning upon the top of his Staff:* *Castalio* renders it *Virgæ caput veneratus est.* I am sure this Version agrees not with the *Greek Text*, with which the *Syriac Version* exactly agrees. I confess the *vulgar Latin* renders it to the same Sense with *Castalio*, and he was misled by that Version here, as he was in many other Places. Indeed the *Rhemists* strictly follow the *vulgar Latin*; they render it *adored the top of his Rod*; and he that knows them will not wonder at it. As little Cause hath he to expect any better from the *French Version* printed at *Bordeaux, A. D. 1686.* That Version renders the Words thus: *Adora le bout de son baston.* But that Translation (tho' the Divines of *Louvain* are said to be the Authors of it) is very corrupt, and design'd to serve a present Turn. I have made publick some Reflexions upon it many Years ago, to which I refer the Reader. But I find the later Versions departing from the *vulgar Latin*, which yet they pretend to translate. Thus that of *Mons* printed 1672, and that of *Trevoux* (supposed to be *Pere*

K

*Simon's*)

Simon's) printed 1702. He takes the Place to be elliptical, and renders it thus: *Qu'il adora Dieu s'appuyant sur le haut de son bâton.* This is very agreeable to our *English* Version, but is very far from that of *Castalio* and the *vulgar Latin*.

Having shewn that *Castalio* hath rendred many Places falsly and inconsistently with other Parts of holy Writ, I shall now proceed to another Head; and I shall shew, that a great many other of his Versions, if they are not *false*, yet they are very *questionable*, and such as will admit of a very fair Debate. And here I shall be short, and not enlarge, as I have sometimes done before. I leave the Reader to judge.

*Gen. 2. 23.* What we render *this is now*; *Castalio* renders by *nunc demum*. I think *hâc vice* had been much better. I leave the learned Reader to judge. *Ch. iii. v. 1.* What we turn *yea*, and is in our marginal reading *yea, because*, *Castalio* turns by *Cur nam*. I'll only say the double Particle in the *Hebrew* Text, which *Castalio* thus renders, is never used in the Sense which *Castalio* puts upon it. It is used several Times in holy Writ. I do not find it any where signifies what he hath rendred it by. *Chap. xiv. 12.* 'Tis said there, as we turn it, *he shall dwell in the Presence of all his Brethren*; *Castalio* renders it, *adversus omnes fratres suos consistet*. I do not see any Ground for  
this

this rendring from the *Hebrew* Text. I must say the same of *Chap. xxv. 18.* We render it, *and he died in the Presence of all his Brethren*; what we render by *died* in the Text, we render by *fell* in the marginal reading, and this marginal Rendring is preferable to the other. For the Words do not relate to his Death, (for that is accounted for before) And so far I have no Dispute with *Castalio*; but cannot understand why he should turn the Words as he does thus, *Cum ad obitum usque suis omnibus fratribus invitis constitisset.* I am sure the *Hebrew* Text called not for such a Version as this. *Chap. xxxi. 34.* What we render by *Camels Furniture*, *Castalio* turns by *stercore camelino.* I can see nothing in the *Hebrew* Text to bear him out. *Chap. xlix. v. 3.* We render it by, *the Excellency of Dignity, and the Excellency of Power*; *Castalio* turns it, *quanto dignior tanto impotentior.* I have considered the *Hebrew* Text, but understand not any Reason he had to translate the Words as he hath done. Nor can I see why he should, *v. 26.* turn what we render by *separate from*, by *excellentissimi.*

*Exod. i. v. 1.* *Castalio* begins this Book with *Igitur hac sunt.* I leave it to others to judge how fitly this is done in this Place. *Chap. xii. 6.* What we render *in the Evening*, and in our marginal reading, *between the two Evenings*, and that exactly according to the *Hebrew* Text, *Castalio* renders by *sub crepusculum,*



*culum.* Those who know the time when the Jewish Doctors say the Passover was to be killed, and have considered what I have  
*Demonstr.*  
*of the Mes-*  
*sis, Part I.* elsewhere said about this Matter, will hardly approve of this Version. I leave it to others to judge. Chap. xxv. v. 7. What we render by *Breast-plate*, *Castalio* turns by *monile*. It is certain that *monile* properly signifies an Ornament of Women among the Ancients, and from that Sense sometimes the Ornament of Horses also. Chap. xxxiii. v. 7. What we render by *Tabernacle of the Congregation*, *Castalio* turns by *Oraculare Tabernaculum*, how fitly I leave others to judge.

*Levit. xviii. 7.* What we turn by *Nakedness*, *Castalio* translates by *Natura*; how fitly or agreeably I will not determine. I know very well what he means by *natura* here, but I think the Word we use warranted by the *Hebrew Text*, and in a Matter of this nature it becomes us to follow the Way of Speaking which the holy Scripture directs us to. Chap. 19. 20. What we render by *betroted*, *Castalio* turns by *destinata*. I cannot understand why he does it.

*Numb. 14. 34.* *My Breach of Promise* in our Textual, is in our marginal reading expressed by *altering of my Purpose*. The Truth of the Matter is this: There is but one Word in the *Hebrew Text*, and that Word signifies *Breach*. There is not in the Text any such Word as *Promise* or *Purpose*. A *Breach* signifies

nifies any Infliction, which is a *breaking in upon* them, or else a *breaking from* them, which infers the greatest Evil of all. Had *Castalio* here followed the vulgar *Latin*, he might have saved himself the Trouble of so many Words as he hath used. The vulgar *Latin* renders the Word by *ultionem*, but *Castalio* by *quid sit in me esse contumacem*.

*Deut.* 20. 19. Thus our *English* renders it (*For the Tree of the Field is Man's Life*) or, *for, O Man, the Tree of the Field is to be employed in the Siege*, as we have it in our marginal reading. *Castalio* renders it *quasi homines sint ruris arbores*. I see not but that our textual reading may be admitted, allowing the Place to be elliptical; but yet I do own that the Version of *Castalio* is questionable. I do not affirm it to be false. I leave it to the Learned. *Chap.* 33. 28. We translate it, *the Fountain of Jacob shall be upon a Land of Corn*. *Castalio* renders it thus: *Adjiciet oculum Jacobus ad terram frumenti*. I leave it to the Learned to judge.

*1 Sam.* 19. 21. What we render by *prophesied*, *Castalio* turns by *Bacchati sunt*. I think it will be hard to justify this rendering: I am satisfied that ours is unexceptionable.

*2 Sam.* 21. 8. We render it, *whom she brought up for Adriel*. And it will appear that our *English* Version hath turn'd the Place well. *Castalio* renders it by *ex Adriele genitos*. If it does appear (as I doubt not but it will) that

that these Sons were not begotten by *Adriel* of *Michal*, I think this will go a great way, if not to justify our Version, yet at least to excuse our calling that of *Castalio* in question. 'Tis certain that *Michal* was given in Marriage, not to *Adriel*, but to *Phalti*, 1 Sam. 25. 44. He is called *Phaltiel*, and said to be her Husband, 2 Sam. 3. 14, 15. And it is observed, that the Word *Jalad* does not only signify to *bear*, but to *bring up*, and then our Version is right. However, it must be own'd the Place is difficult, and our Interpreters have a marginal reading that supposes the Place *elliptical*; and if the Supply that our Version makes be right, the Difficulty is removed. But be all that as it will, no Man can deny but we may well call in question the Version of *Castalio*.

1 Kings 19. 18: We have it, *I have left*, *Castalio* renders it *reliqua faciam*. I do not understand why *Castalio* should turn it by the *Future*; our Version hath the Authority of *St. Paul* to recommend it. Rom. 11. 4. *I have reserved to my self*, &c. And that which farther confirms our Version is, that *St. Paul* cites this Place for it: *But what sayeth the Answer of God to him? I have reserved (or left) to my self Seven Thousand Men*, &c.

2 Kings 9. 19. What we truly from the *Hebrew Text* render, *Is it Peace?* *Castalio* turns by *quomodo se res habeat?* And in the same



same Verse what we render, *What hast thou to do with Peace?* Castalio turns thus: *quid, quomodo se res habet?* This is a strange Liberty in an Interpreter. Chap. 17. 27. What we render by *manner*, Castalio turns by *naturam*. Chap. 25. 14. What we render by *Snuffers*, Castalio renders by *instrumenta musica*. It were not hard to guess how Castalio came to render it as he hath done. It is a Matter in which he might easily and pardonably mistake. I leave it to the Reader to consult the Text, and to judge of it. I think it will be harder to defend Castalio's Version that follows.

1 Chron. 15. 27. What we render by *of the Song* in the Text, and by *Carriage* in our marginal reading, that Castalio turns by *oraculorum*. I am sure our *English* is conformable to the *Hebrew* Text, but I cannot understand any Foundation thence for the Version of Castalio.

2 Chron. 3. 10. What we render *Image-Work*, Castalio turns by *opere impuberum simili*. Again, Chap. 16. 6. What we render *he built*, Castalio turns by *munivit*. And v. 14. what we render by *the Apothecary's Art*, he turns by *Pigmentaria arte*. Again, chap. 26. 7. what we render from the *Hebrew* Text *Mehumims*, Castalio turns by *Ammonitas*.

Job 18. 8. What we render *upon a Snare*, Castalio turns by *super maculis*. Chap. 24.

18. what we turn *cursed*; Castalio renders *celer*.

Psal. 80. 15. What we turn *Branch*, Castalio renders by *natos*. Psal. 119. 122. *Be Surety for thy Servant for Good*, so we turn it; Castalio thus: *Accommoda me tuum cultorem ad bonum*.

Prov. 5. 2. What we render *Discretion*, Castalio turns *industriam*. Chap. 14. 9. What we render *Fools make Mock at Sin*, Castalio turns thus: *Stulti crimina loquuntur*. Chap. 17. 3. What we turn by *Fining-Pot*, Castalio turns by *Aurifex*. Chap. 20. 27. What we turn by *the Spirit of Man is the Candle of the Lord*, Castalio turns thus: *Jovæ perspicuus est hominis spiritus*. Chap. 25. 1. What we truly render *copied out*, Castalio turns by *composuerunt*, which must be allowed at least a very unwary Translation.

Ecclesiastes 2. 8. What we render *as Musical Instruments, and that of all sorts*, Castalio turns by *Prægustatores atque scyphos*. Chap. 3. 11. What we render *he hath set the World in their Heart*, Castalio turns by *qui etiam in eorum corda ita vitam indiderit*. Chap. 7. 2. *And the Living will lay it to his Heart*, Castalio turns it thus: *Quam quæ vitam in eorum corda insinuat*.

Isai. 3. 10. What we turn by, *Say ye to the Righteous, that it shall be well with him*, Castalio turns by *Iustos sane bonitatis accusate*. Chap. 12. 4. we turn it *Doings*, Castalio, *naturam*.

Ezek.

Ezek. 9. 1. We render, *Cause them that have Charge over the City to draw near*, Castalio by *Instant urbi supplicia*. Chap. 21. 10. Should we then make Mirth? it contemned the Rod of my Son, as every Tree. It is thus rendered by Castalio, *Scilicet latemur: mei nati sceptrum omne lignum repudiat*.

Dan. 8. 13. How long shall be the Vision concerning the daily Sacrifice, and the Transgression? Castalio renders it thus: *Quousque fatale esset perenne inexpiatum in calamitate esse*. Chap. 9. 27. He shall confirm the Covenant with many for one Week: Castalio thus: *Confirmabit autem fœdus multis unus septenarius*.

Hosea 5. 14. We turn it *Lion*, Castalio *Panthera*. Chap. 6. 8. What we render *polluted*, Castalio renders by *callida*. Chap. 10. 10. What we render *Furrows*, Castalio renders *criminibus*.

Joel 2. 23. What we render by the former *Rain moderately*, Castalio turns by *Doctorem ad justitiam*.

I proceed now to the exceptionable Places of the New Testament, where I will, as I have done before, lay the Places before the Reader, and without much Enlargement upon those Places, leave the Matter to his Judgment.

Matth. 8. 6. What we render by *sick of the Palsy*, Castalio turns by *sideratus*. I do not understand why he should thus turn the Greek Word, which is plain enough, and easy to be understood; for nothing is more



common than a paralytick Distemper; and why one that hath it should be thought Planet-struck, I cannot conceive. Chap. 10. 11. What we render *worthy*, *Castalio* renders by *dignitate preditus*, which is an Expression that is more ambiguous. Chap. 11. 19. what we turn *Wisdom is justified of her Children*, *Castalio* turns thus: *Estque suis aliena sapientia*. This gives indeed a very different Sense, but I leave it to the Reader to judge of the Version.

*Acts* 19. 27. Why *Castalio* should render what we turn *Craft* by *pars*, and what we render by *be in danger by confutetur*, I leave to the Reader to judge.

*Rom.* 5. 14. What we render thus: *Even over them that had not sinned after the Similitude of Adam's Transgression*, *Castalio* turns thus: *Etiam in eos qui non peccaverant regnavit mors propter similitudinem delicti Adami*.

*I Cor.* 11. 22. What we render by *Church*, *Castalio* turns *concionem*. I leave it to the indifferent Reader to judge of it.

*2 Cor.* 11. 2. What we turn by, *For I am jealous over you with a godly Jealousy*, *Castalio* turns thus: *Vobis enim obtrecto divinâ obtrectatione*.

*I Tim.* 1. 4. What we render by *Genealogies*, *Castalio* turns by *Antiquitates*.

Having laid before the Reader some Number of Places that are questionable, and left him to judge of them, I shall now proceed

proceed to another Head, which I ought not to omit. And,

III. I shall shew, that many of his Versions are very indecent and absurd, not to say profane, others are fanciful or affected, and some of them are couched under Words that are forein, and far-fetch'd from the Heathenish Idolatry and Usages, Terms and Titles which are remote from the Subject Matter of the holy Writ, and for which it gives no Warranty or Foundation. And for the making good against him this heavy Charge (such in Truth it is) I shall offer the following Particulars to be considered.

I. I shall shew that some of his Versions are indecent and absurd, not to say profane also. I do think it will be hard to defend some of them even against that heavy Charge.

*Gen.* 16. We read *the Angel of the Lord*: And again so we have it in several Places of *chap.* 22. No Man can accuse our Version on this Occasion. But *Castalio* forsooth, as if he disdain'd to speak with the Vulgar, or studied to render that obscure which before was very plain, turns it most absurdly and indecently by *Jovæ genius*, which is a Version that is apt to beget in the Minds of the Readers but a very odd Idea of God himself.

*Exod.* 19. 10. What we render by *sanctify* (and no Man questions the Truth of our

Version) *Castalio* renders by *Lustra*, which is indeed a *Roman* Word, and used in their idolatrous Practices, when they purged their Cities by Sacrifice. Thus far will *Castalio* go out of his Way to make use of a *Latin* Word, tho' of an ill Import in its Original, as it is in this Case. The Book of *Canticles* is translated indeed by *Castalio*, but not as becomes the sacred Text, but rather like a Dialogue or Piece of Courtship between wanton Lovers. This will abundantly appear to him that will take the Pains to read *Castalio's* Version, and compare it with the original Text. Chap. 1. 12. What we render *sitteth at his Table*, as far as I can see, is well rendred. 'Tis true, the Word *sitteth* is not in the Text, but yet 'tis well known that a great many such elliptical Places there are. Let it be *sitting* or *being at*, that is to be supplied, it matters not. I am sure *Castalio* renders it, *est in suo complexu*. But to pass that over. In other Parts of this Book *Castalio* (without Countenance from the *Hebrew* Text) makes use of all the wanton and diminutive Expressions, and such they are as we might indeed have expected in *Catullus* or *Tibullus*, but such as no Man would look for in a sacred Composure, v. g. Chap. 2. 14. What we render *Dove*, *Castalio* turns by *Columbula*; and what we render by *Countenance*, *Castalio* turns by *Vulticulum*; and what we turn by *sweet Voice* and *comely*

Coun-



Countenance, Castalio translates by *Voculam venustulam* and *vulticulum lepidulum*. Verse 15. What we render by the little Foxes that spoil, he turns by *vulpeculas parvulas vastatriculas*. Chap. 4. 1. What we have rendered by Eyes and Locks, Castalio turns by *ocellos* and *cincinnulis*. Verse 3. What we render Speech, he renders by *oratiuncula*; and v. 4. what is in ours Neck, is by him rendered *cervicula*. Again, v. 9. what in our English Version is Sister, in Castalio's is *sororcula*; and v. 12. what we translate Garden, Castalio turns by *pomariolum*. Chap. 6. 9. What we turn by Mother, and her that bare her, Castalio renders by *matricula* and *genetricula*. And chap. 7. 6. For what in our English is ô Love, Castalio has *amore delicatula*. Chap. 8. 1. What we render by Brother and Mother, Castalio turns by *fraterculus* and *matricula*. What we render by holy, where God is called the holy One, or holy, that Castalio most absurdly (I think I may say profanely likewise) turns by *Augustus*. Vid. *Isai.* 12. 6. *chap* 17. 7. *Rev.* 16. 5. Not that he wanted a fit Latin Word to turn the Hebrew and Greek by, but he was for borrowing a Word from idolatrous Rome. But after all, he made a very lewd Choice when he chose the Word *Augustus*. For I do not find any Cause to believe that the Word *Augustus* does originally intimate any real Sanctity or Holiness. Religious Places were indeed

indeed called *Augusta* among the Romans, and were so called *ab avium gestu, aut gustu*, or from the Word *augeo*.

*Sancta vocant augusta patres : augusta vocantur  
Templa sacerdotum ritè dicata manu.  
Hujus & Augurium dependet origine verbi ;  
Et quodcunque suâ Jupiter auget ope.*

It is to me indifferent from which of these the Word springs. Be the Original which you will, 'tis plain that it is not fit it should be made use of in the Places above-named. Be it that *Augustus* be turn'd by the *Greeks* Σεβας, Ιεός, &c. this will avail nothing with him that considers the idolatrous Original of the Word, and the Disagreeableness of it to the Matter in hand. I think *Castalio* very reprobable on this Account. I am sure that Man would expose himself that should turn, *Be ye holy, for I am holy*, 1 Pet. 1. 16. by *Augusti estote, nam ego augustus sum*. *Castalio* himself would not be so bold. I will only add under this Head, that as *Castalio* has sought out profane Words to express holy Things, so he does sometimes forsake some Words that are Ecclesiastical, and, as I may say, consecrated, and useth in their places Words that are common and ordinary. Thus he renders *Amen* by *etiam*, Rom. 1. 25. And where it is said of the Multitude, that they came forth to be baptized of him, *Castalio* turns

turns it, *ut ab eo lavarentur*. Again, 1 Cor. 11. 22. where our *English* truly turn the Greek Word by Church, *Castalio* turns it by *concionem*. Again, what we, Matth 4. 23. turn truly from the Greek, *Synagogues*, *Castalio* turns by *collegiis*. He does the same chap. 6. 2, 5. *Levit.* 4. 13. What we render by *Congregation*, *Castalio* turns by *res publica*, and v. 14. by *civitas*.

2. Some of his Versions are fanciful and extravagant, or affected; and I shall produce some Examples under this Head beyond all Exception.

*Exod.* 17. 15. *Jehova-nissi*, *Castalio* turns by a Word of his own devising, *Signijovium*. Again, chap. 23. 16. what we turn *Feast of Harvest*, and *Feast of in-gathering*, *Castalio* renders by *Messalia*, and *conditalia*.

*Josh.* 24. 33. What we render by *an hundred Pieces of Silver*, *Castalio* renders by *centum quessitis*. He did not understand the Hebrew Word, and so he fram'd a Word from it, which his Reader could not understand. But still this is very foul dealing in the mean time.

*Judges* 6. 24. What is there in our *English*, *Jehova Shalom*, and is expounded in our marginal reading, is by *Castalio* turned by *Pacijovium*, which a Man that understands *Latin* will scarce understand. 'Tis another Word of his own making.

*Job*



*Job* 26. 6. What we render by *Destruction*, *Castalio* turns by *Pluto*. I can see no reason at all for it, unless it was to ostentate his Pedantry, and Fondness of the Heathen Mythology.

*Isai.* 8. 1. where we have *Maher-sbalah-baz*, and is interpreted in our marginal reading, *Castalio* turns by *celerispolio*, *velocipræda*, which is another of his *Nostrums*. *Chap.* 29. 1. What is *Ariel* in our English, and what we have interpreted in our marginal reading, is by *Castalio* turned *Leodeus*.

*Jer.* 10. 11. We render the Verse thus: *Thus shall ye say unto them, The Gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and from under these Heavens.* But *Castalio* thus: *Così gli direte: gli iddii, i quali non hanno fatto il cielo & la terra, saranno tolti de la terra & de sotto l'cielo.* This is indeed extravagant beyond all measure, to turn this Verse into *Italian*. This is all over fanciful, and not to be accounted for in a *Latin* Version of the Bible. The Words indeed in the Original are *Chaldee*. But what is that to the purpose? Must they therefore be turned into *Italian*? If so, why did not *Castalio* turn the Passages in *Ezra* and *Daniel*, that are in *Chaldee*, into *Italian* also? *Chap.* 20. 3. we have it *magor-missabib*, and we have expounded it in our marginal reading, *Castalio* turns it by *omitterrium*, and his Reader is never like to be the wiser for it.

*Hosea*

*Hosea* 1. 9. *Lo-ammi*. Our *English* have interpreted it in the marginal reading. *Castalio* turns it *Nopopulumeum*. *Hosea* 4. 11. What we render *Whoredom*, *Castalio* turns by *Venus*.

*John* 10. 22. *The Feast of the Dedication*, *Castalio* turns it by *instauralia*.

3. I observe that some of his Versions are couched under Words that are forein, and far-fetch'd from Heathenish Idolatry and Usages, from Terms and Titles which are remote from the Subject Matter of the holy Writ, and for which it gives no Warranty or Ground.

*Gen.* 31. 19. What we render *Images*, and is in the Hebrew *Teraphim*, as we may understand from our marginal reading, *Castalio* turns by *Penates*. And the very same Word occurs again, *v.* 35, and that must also signify the very same thing, and yet there he turns it by *Lares*. Thus inconsistent is he with himself. Unless he did it that he might make room for as many false Gods as he could, I cannot understand why he should do it. I do verily believe he did not understand what *Teraphim* meant. Be it so, yet he could not but know that it must mean the very same thing, *v.* 35. which was meant by it in the 19th Verse, and then why might not the same Word have served the Turn? But these were the θεοὶ καλαινίδιος,

i. e. the *Domestick Gods* of the Heathens, and he was resolved to find them a place in his Version of the holy Bible. I believe Mr. Nye will find it too difficult to defend this Version of his beloved *Castalio*. I am sure 'tis far from my Power to do it.

*Exod.* 28. 4. We have there an Account of the Priest's holy Garments, and among the rest read of what we turn by *Robe*; but *Castalio* forsooth very foolishly turns it by *prætexta*. He was a very unhappy Man in chusing Words from *Roman* Authors; nothing could have been more forein than this Word. Had it so much as signified a *Robe* or *Garment* among the *Romans*, something might have been said perhaps in his Excuse, tho' not *much*. But alas this Word does not even among them signify any *Robe* or *Garment* whatsoever. What was *prætexta* among the *Romans*? They who best knew will tell you that it was *toga alba purpureo prætexta limbo*; so that in truth the *prætexta* was but a Border put upon a Garment. It was used among the *Romans*, sometimes as a Token of Youth, and sometimes as a Badge of Magistracy; and the Magistrates were said *prætextam super tunicam assumere*. Mr. Nye will have something to do to defend *Castalio* here also. For my part, I do not wonder that *Castalio*, who rendred the *Breastplate* by *monile*, should render a *Robe* by *prætexta*.

I Sam.



1 Sam. 28. 7. What we render *a Woman that hath a familiar Spirit*, *Castalio* turns by *feminam Phæbo præditam*. This is like the rest altogether, surprizing and unaccountable. It hath not so much as any Shadow to ground it self upon from the *Hebrew Text*. Besides in the very next Verse the Word, the the very same Word, which he rendred by *Phæbus* in the 7th Verse, there he turns by *Apollinem*. He needed not to have altered his Word at all, unless he had a mind to give that Word a place in his Version of the Bible. In another place he useth the Word *Phæbus*, where we render it *Sun*; so that *Phæbus* stands him in great stead in sundry and very different Places.

2 Chron. 15. 16. What we turn *Idol*, *Castalio* turns by *Pan*.

*Psalms* 19. 10. What we render *Honeycomb*, *Castalio* turns by *favorum nectare*. He that brought in the Heathen Gods before, hath found a way to bring in their Drink also, for so *Nectar* was esteemed among the Heathens. Again, *Psal.* 116. 3. What we render *the Pains of Hell*, *Castalio* renders by *Stygie angustie*. *Styx* is one of the Rivers of Hell, according to the Heathen Mythology; and tho' *Castalio* needed not to have gone so far out of the way, yet we see it was the manner of the Man; and 'tis a Peradventure but, e'er it be long, he will take an

occasion to bring another of those Rivers into his Version.

*Isai.* 13. 21. What is *ochim* in the *Hebrew* Text, as well as in our marginal reading, is rendred by *Castalio* by *Fauni*, which among the Heathens were reputed Gods of the Woods or Fields. And, for what I know, *Castalio* might have turn'd the Word by a great many other Words as well as by this. I am sure there is no Shadow for turning it as he hath done. *Chap.* 14. 15. What we render *to the sides of the Pit*, *Castalio* turns by *in Erebi regiones*, according to his wonted Strain. *Chap.* 30. 33. What we truly render *Tophet*, *Castalio* turns *Acheron*; and here we have another River of Hell, as it is reckoned in the old Heathen Mythology. I am sure it is not in this place represented to us as a River; and that we shall easily believe, if we consider what follows in this Verse, *the Pile thereof is Fire and much Wood, the Breath of the Lord like a Stream of Brimstone doth kindle it.* *Chap.* 14. 9. What we render *the Dead* (and, for what I see, very truly) *Castalio* turns by *Titanes*. I should be very loth to give a Reason why he turns the Word after this manner. But as *Castalio* is fond to bring into his Version the Names of fundry false Gods, and other Words in use in the Heathen Mythology, so is he no less fond of bringing into it the Titles and  
Offices

Offices of the Old Romans also. Thus what we turn by *Captain of the Guard*, and in our marginal reading *chief Marshal*, is by him rendred by *magistro equitum*, Gen. 37. 36. I confes I see no Colour for it, and I dare affirm there is none; but *Castalio* takes a Liberty to bestow this Dignity upon the *Egyptian*, that I know. Again, 1 Sam. 17. 18. What we turn *Captain*, *Castalio* turns by *Tribuno*. Again, 2 Kings 7. 2. What we render *Lord*, *Castalio* foolishly turns by *Triumvir*. Chap. 18. 24. What we render *Captain*, *Castalio* renders *Prætori*. Chap. 23. 5. What we render by *idolatrous Priests*, *Castalio* renders by *Flamines*.

*Jerem. 51. 59.* What we render by *was a quiet Prince*, *Castalio* turns thus, *erat cubicularius*, i. e. he was a Chamberlain, or a Gentleman or Prince that belonged to the Bedchamber. Thus indeed *Castalio* makes him a Courtier according to his usual way. But after all, I see no reason why we should call in question our own Translation. It is true that our Interpreters have shewed great Modesty on this Occasion in their marginal reading, and this would very well have become *Castalio* to have done. But yet the textual Version seems to me to be unexceptionable. *Seraiah* is said here to be *a quiet Prince*, as we turn it: And 'tis in the *Hebrew Text*, *Sar menuchah*; if we will compare  
this



this with another Place, we shall have no Objection against our own Version. It is *1 Chron. 22. 8, 9.* The Words are spoken to *David*, and they are these: *But the Word of the Lord came to me, saying, Thou hast shed Blood abundantly, and hast made great Wars: thou shalt not build an House unto my Name, because thou hast shed much Blood upon the Earth in my Sight; behold, a Son shall be born to thee, who shall be a Man of Rest, and I will give him Rest from all his Enemies round about: for his Name shall be Solomon, and I will give Peace and Quietness unto Israel in his Days.* *Solomon* here is said to be *Ish menuchah*; we render it a *Man of Rest*, or a *Man of Peace and Quietness*, as is plain from the Context; or a *quiet Man*. Now if this signify a *quiet Man*, I see no cause why the Place before us should not signify a *quiet Prince*.

*Matth. 27. 2.* What we render by *Governor*, is rendred by *Castalio* by *Prætor*.

IV. I shall now proceed to another Head, and under that I shall shew, that some of his Versions are very obscure. And so obscure they are, that a Man that understands the *Latin* Tongue, will not be able to understand many of his Words. I have already proved this in great measure. I appeal to the Reader in the Case. Who could understand what is meant by *Quessitis*, *Nopopulum*, *Pacijovium*, *Signijovium*, and other of his

his made Words? It is no Commendation of an Interpreter that he renders obscurely. I need no other Proof against *Castalio* than what I have produced before. But to make the Charge appear more clearly, I will produce some farther Examples of it, viz.

*Gen. 20. 16.* We render it, Behold, he is to thee a Covering of the Eyes unto all that are with thee, and with all other: thus she was reproved.

*Castalio* thus: *Qua tu tui pudoris defensione apud omnes & tuos utaris & alienos.* 2 Kings

*11. 6.* So shall ye keep the Watch of the House, that it be not broken down. *Castalio* renders it

thus: *Et domus messæ custodiam agetis.* It will not be easy to find this *domus messæ*. *Job 31.*

*18.* We turn the Place thus (for from my Youth he was brought up with me, as with a Father, and I have guided her from my Mothers Womb) *Castalio* thus: *Ac non mecum adolevit misericordia, eamque ex utero meæ matris eduxi.*

*Psal. 77. 10.* We render it, And I said, This is my Infirmary: but I will remember the Tears of the Right Hand of the most High. *Castalio* thus: *Tum cogitans mihi sperandam esse vicissitudinem dexteræ supremi.* *Prov. 18. 1.* Thro'

Desire a Man having separated himself, seeketh and intermedleth with all Wisdom. *Castalio*

thus: *Qui cupide dissociari studet, quavis ratione utitur.* *Eccles. 7. 2.* And the Living will

lay it to his Heart. *Castalio* renders it thus: *Quam quæ vitam in eorum corda insinuat.* *Isai.*

25. 11. We render, *Spoils of their Hands*. *Castalio*, *Manusque membrofas*. Chap. 26. 3. our English render it thus: *Thou wilt keep him in perfect Peace whose Mind is stayed on thee, because he trusteth in thee*. *Castalio* thus: *Natura fixa pacem pacem tuebitur, quippe tibi confidens*. Chap. 57. 2. *Each one walking in his Uprightness*. *Castalio* thus: *Ea præter eos eunte*. Verse 19. *I create the Fruit of the Lips*. *Castalio* has it, *Hanc creans orationem*. Chap. 65. 5. *For I am holier than thou*, *Castalio* renders, *Nam te consecrarem*. Luke 11. 53. *To provoke him to speak of many things*, *Castalio* thus turns it, *Et ejus orationem mutis rationibus insidiose captare*. 2 Cor. 6. 12. *Ye are not straitned in us, but ye are straitned in your own Bowels*. *Castalio* turns it thus: *Si vos estis angusti, non erga nos estis angusti, sed erga hominem cui estis intimi*. Chap. 11. 21. *I speak as concerning Reproach, as tho' we had been weak*; *Castalio* thus, *indecore dicam: quasi verò nos nequeamus*. Some of these I am sure are very obscure, perhaps others of them may not seem so to other Men. But I'll pass to another Head.

V. There are many Things omitted in this Version of *Castalio*, and not translated at all. And I am sure there can be no Excuse in that Case. If I can make this good against *Castalio*, it will add a great Weight in the Matter. This is a Matter in which  
a Man



a Man of competent Understanding will be a fit Judge.

I shall not insist upon his Omissions in his Version of the first Chapter of *Numbers*. I cannot but take notice of his great Omission in the 7th Chapter of that Book, where he omits at least Fifty Verses, which he does not translate at all. It would be a poor Excuse to say that the same Things are repeated. For if God thought fit so to do, what had *Castalio* to do to omit those Repetitions, which the holy Penman thought fit to insert? *1 Kings* 22. 47. What we render, *a Deputy was King*, is entirely omitted in *Castalio*. *2 Kings* 23. 35. *Nechoh* is omitted. Again, *Castalio* omits what we render *watering*, and is a Word in the *Hebrew* Text that signifies *Water*. *Job* 33. 14. *Yet Man perceiveth it not*. This is entirely omitted by *Castalio*. Again, *Hosea* 4. 2. *Stealing*, tho' it be as much in the Text as any other thing, notwithstanding is omitted by *Castalio*. *Acts* 7. 56. What we render by *of God*, is also omitted by *Castalio*.

VI. I proceed to his Additions next. And whatever the Number of his Omissions are, I am sure his Additions are too many. I have upon another Occasion, and under another Head, taken notice of them as such which fell under the Notion of false Translations. Such are his *deinde*, *Gen.* 5. 32. and

N

his

his *deinde* again, *chap.* 11. 26. I will not here insist on them, because I have done it already. I add *Numb.* 22. 40. we have it, *he sent*, but *Castalio* puts in a Word out of his own Head, and renders it *partem misit*. The Reader may see what *Castalio* adds to the first of *Sam.* 2. 7. from the *Greek*, as also *chap.* 5. 6. from the *Greek* and *Latin*, and 2 *Kings* 18. 4. without the Pretence from the *Greek* and *Latin*. 2 *Chron.* 33. after Verse 13 *Castalio* adds the Prayer of *Manasses*, which he pretends to take from the *Latin*. To the Book of *Esther* he adds a whole Chapter, which he pretends to be from the *Greek*; and after that an Advertisement from them that carried Books into *Ptolemy's* Library. *Prov.* 6. 8, 11. any Man may see the Additions which *Castalio* pretends to from the *Greek*, and from the *Greek* and *Latin*. He that would see more of them may consult *Ezra*, *chap.* 8. and the Book of *Esther*, and the Prophet *Daniel*. For I do not intend to give the Summ of these Additions. There are too many of them, even when there is not this Pretence. He that hath Leisure may compare his Version, *Jer.* 43. 9. with the *Hebrew* Text, and what we read *Rom.* 11. 8. with the *Greek*.

The Truth of it is, that *Castalio* is chargeable with many other Additions to the Original Text. He fills up many elliptical Places.

ces. And whereas our *English* very justly and modestly hath printed such Additions in another Character, that the Reader might be certified what is and what is not in the Original Text, *Castalio* hath not used this Method, but hath therein imposed upon the unwary Reader. Besides our *English* hath *marginal Readings* very frequently (which *Castalio* hath not) which are very instructive, and speak a great Judgment as well as a great Modesty in our Interpreters. They have also frequent Marks, to acquaint the Reader how the Passage lies in the Original Text, which *Castalio* is defective in. After all, they have fairly put the *Apocryphal* Books by themselves, and the Reader is sufficiently certified, that he may (as he ought to do) know them from the Books that are *Canonical*. On the other hand, *Castalio* very imprudently (to say no worse) inserts the *Apocryphal* into the Body of the *Canonical* Books. For the *Song of the Three Children* he adds to the Third of *Daniel*, without any different Character or Mark of Distinction. The Story of *Susanna*, and of *Bell and the Dragon*, with *Castalio* make up the 13th and 14th Chapters of *Daniel*. The Prayer of *Menasses* he inserts into a Chapter of one of the Books that are *Canonical*, and puts the *Apocryphal* Books, *Ezra*, *Tobit*, and *Judith*, among the *Canonical* Books, and be-



fore the Book of *Job*. And that of *Wisdom* and *Ecclesiasticus* between the Book of *Canticles* and *Isaiah*. This Practice is the way to confound the *Canonical* with the *Apocryphal* Books, which is of very ill Consequence.

And now I leave the Reader to judge of the Version of *Castalio*. As for Mr. *Nye*, he had read this Version of *Castalio*, and compared it with the Originals, or he had not. If he had not, I think he is obliged to recant publickly, what he has so rashly affirmed, even to the Disparagement of our *English*, and other modern Versions. But if he had read and compared *Castalio's* Version with the Original, he ought to defend him as publickly as may be.

I have in these Remarks followed the Edition that was printed at *Basil A. D. 1556*. *P. Simon Crit. d. V. T. p. 363.* This I take to be the Third Edition which *Castalio* put out in his Life-time. He had consequently Time enough to have mended what was found amiss in his former Editions. And, for what I know, he might in this Edition have corrected the Errors of his two former Editions.

I do not concern my self in the Character which *Genebrard* gives *Castalio*. He might perhaps shew too much Heat in it. However, that the Reader may not think me singular in my ill Opinion of his Version, I shall

shall subjoin what Account some other Men of undoubted Learning and Probity have given of him. I will begin with that of

Thuanus. His Words are these; *Castalio* *Thuan. Hist. Lib. 35. ad ann. 1563.*

*verò cum puriorem linguarum cognitionem ad theologicam scientiam adjunxisse se putaret, impuras manus multorum judicio ad sacra tractanda attulit, cum à rebus ad tantum opus necessariis homo imparatissimus novam Bibliorum interpretationem insolenti temeritate molitus est, à Gallicis & Helveticis Ecclesiis, quarum aliqui doctrinam amplectebatur, in quibusdam dissidens; & Bernardino Ochino segregi, cujus & dialogos latinos fecit, præcipue in polygamia adstipulari creditus.* Thus he, who had better Opportunities to know this *Castalio's*

Character than Mr. S. N. could have. The other Author is as unexceptionable both for Candor and Learning, viz. Ger. J. Vossius.

He is speaking against those who reject proper and technical Words in their Writings, &c. And then he manifestly reflects

*Institut. Orat. l. 4.*

upon *Castalio's* Version. His Words are these: *Multo minus probatur nobis eorum diligentia, qui in sacrarum literarum translatione, ut præter ceteros puritati studuisse videantur, viris equisque fugiunt voces Ecclesie prisce usurpatissimas, & idiotismos linguæ sanctæ ab versionibus suis quasi furcillis arcent. Non satisfacit illis Hebraismus hic, Sermo caro factus est; sed malunt, quod tamen minus exinanitionem*

*Christi*

Castal.  
Joh. 1. 14.

*Christi declarant, Sermo fuit corporatus. Itidem eos videre est pro baptismo substituere lotionem, pro angelo genium, pro fide confidentiam, pro Ecclesia rempub. pro Synagogâ collegium; neque minùs ineptè in aliis multis, quæ jure in Castalione culpant intelligentiores. Si enim Apostoli Hebraismos istos in Græco sermone reservant; si doctissimi Græci Latinique patres formis illis loquendi à Spiritu Sancto adhibitis orationem suam tanquam gemmis exornarunt; si huc usque Ecclesia Græcanicas istas voces N. T. retinuit; si denique inusitatâ ignotaque hætenus loquendi ratione Ecclesiæ glaucoma ob oculos objicitur: quid virum illum quanquam eruditissimum ita transversum egit, ut contra Apostoli mandatum, istam, sive Κεροπαρίαν, ut legere Græca Scholia, sive Καυροπαρίαν, quomodo legit Augustinus, Ambrosius, & vetus interpres, cum scandalo in Ecclesiam introducendam velit? Præsertim quando Hebraismi illi, ac voces Græcanicæ ἐμπεδισμῶδες sint, & vim ac majestatem quandam habeant, quam amittunt cum ad phrasin aliarum linguarum reciduntur. Mero enim meridie clarius est, quod scribit Ful. Scaliger, " Venere propria quasque nativo  
" cujusque linguæ decore foveri sententias  
" quasdam, subnixasque certis idiotismi  
" fulturis sustineri: quas in aliam quasi  
" coloniam si deducas, iidem sane sint cives,  
" gratiam pristinae commendationis non retinebunt.*

There



There are in the afore-named Book of Mr. Nye's several other Passages which are very obnoxious, and my Friend turn'd down, that I might take notice of them; and indeed they deserve to be considered. They are to be found Page 112 and 113, and p. 178; but more especially what we find Page 202, 203, and 204. I hope some learned Man that hath more Leisure and Health than I have, will consider them in due Time. I have done what I was by my Promise obliged to do.



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